



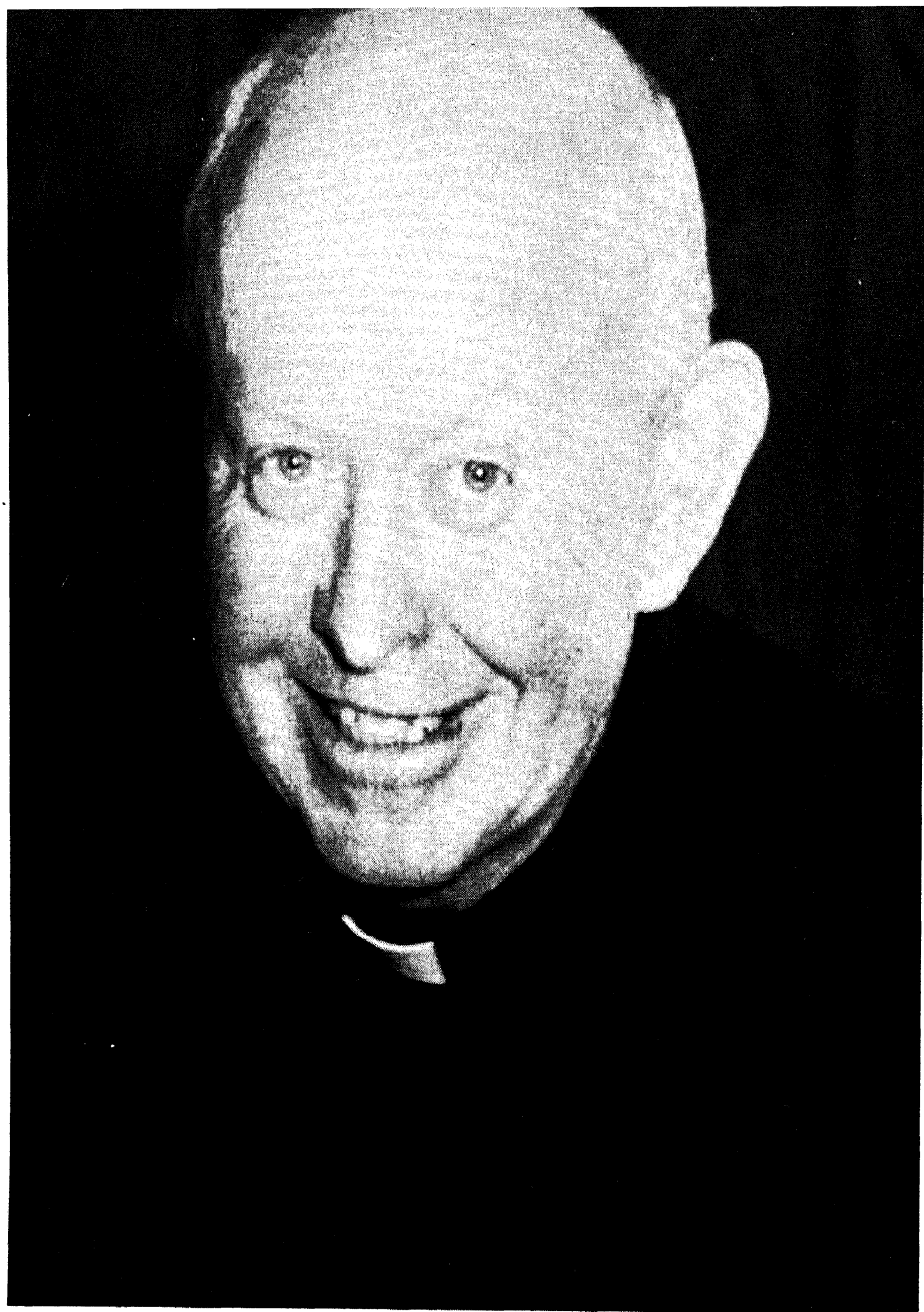
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John P. Leary, S.A. Leon P. Kappeler, S.J.



Father John P. Leary, S.J., Founder and President of Old College,
Reno, Nevada, 1980 - 1985

JEBBIE

**A Life of John P. Leary, S.J.
By Monda Van Hollebeke**

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CHAPTER ONE

THE EARLY LIFE OF JOHN PATRICK LEARY

A thin fourteen year old with liquid blue eyes stood next to his older cousin, Frank Murphy, on the railroad platform at the Monroe Street Station in Spokane. It was a late September evening and the chill air made the boy in his light jacket shiver.

Just a few days earlier, on Sunday evening, the twenty-second of September, 1935, the boy, whose name was Jack, and his mother and sister had just finished a light supper at Auntie Murphy's house. Supper at Auntie Lizzie Murphy's had become a social event that usually culminated the weekend.

Paddy, Jack's father, had gone away to Tucson for treatment. He suffered from miner's consumption, or silicosis of the lungs; the doctor had recommended rest in a warmer, dryer climate. Paddy had been away six weeks.

When the phone had rung that Sunday evening, once they were home again, Paddy Leary's wife and children brightened, thinking that he was calling to chat with each of them for a few minutes. A letter had suggested he might call. But it wasn't Paddy's voice on the line. Agnes Leary strained to understand the speaker.

"Mrs. Leary," the voice said. "This is the undertaker in Tucson."

Patrick Leary, finishing his lunch early in the afternoon, had suddenly turned over in bed and announced to the man in the bed next to him, "Here it comes." He suffered a massive hemorrhage and died.

"What do you wish to have done with the body?" the voice persisted.

As he stood waiting in silence for the train, Jack remembered the look on his father's face six weeks earlier when he climbed up on the train step to leave. He now felt what he knew to have been the full depth of his father's awareness that day: the knowledge that he would never see his family again. None of them had been able to speak, to say good-bye.

Something fell over the boy and the boy's life at that moment. A knowledge was dawning, a truth that he chose to accept as it slowly came to him.

"That whole week was so hard," he recalls. "We had to wait until Thursday for his body to come home." Finally the day came and he went down to meet the train.

There were three whistles, distinct in the smokey haze of evening. Jack heard a man behind them speak, matter-of-factly.

"Three whistles means a corpse is on board."

The train rounded the curve into sight as it followed its route by the river. Slowly, car after car passed. The steam engine came to a stop, finally, the brakes screaming. Directly in front of the boy was a boxcar with its doors standing open. In full view lay a wooden box, with two familiar brown suitcases on top of it. Daddy's suitcases. Daddy.

Fifty years later, the priest Jack Leary retold the story that has been so vividly remembered. And the words proceed slowly, painfully. He whispers, "Death is a robber." Then a long silence.

The boy and his cousin brought the suitcases home. Agnes Leary, the young widow, looked at her husband's barely worn dress shoes. She turned to her son and said, "Put these on, Jack. You're going to have to fill Dad's shoes now. You're young, but you can do it." He tried on the shoes. They fit.

With sorrow he remembers the funeral held on September 27, at St. Aloysius Church. "There were so few people there, for the kind of man he was." A few neighbors came; the Murphy's, the Dan Leary and Corcoran families—the only relatives who lived close by; some old friends from Burke, Idaho, where just a year ago the family had lived.

Some of the miners who admired Paddy Leary, their foreman, didn't have the money to travel from Burke and Wallace to pay their respects. Many of them had long since lost

their jobs and moved away. It was the middle of the Depression.

That spring Agnes sold the house on Ermina that they had lived in less than a year, and moved her son and 13 year old daughter, Sheila, into the Monroe apartments which were run by a cousin. She worried that the house would be too much to keep up and too expensive. Her husband had left her about \$12,000 in insurance and some mining stock. She was 49 years old and had two children to raise. And her health was frail, making it impossible for her to take a regular job.

After that first night in the apartment, Jack woke up covered with welts. Bedbugs. The place was filled with them. So they moved again, the first of the following month, to the Babson apartments on East 24 Nora. The rent was \$35 a month. Jack remembers:

There was this little front room with an arch
and the bedroom where Mom and Sheila slept.
I slept on the couch in the front room.
There was a little kitchenette. That's
where I lived the next three years. She
stayed there until she lost her mind in 1950.¹

A half century after his father's death, the son remembers the decision he made during this difficult period.

The age you are when someone very close to
you dies is a very big factor. You are old
enough to know what's happened and young
enough to need him. And I think because
I felt impoverished not having a father,
with increasingly happy memories of what
a good man my father was, I wanted to make
something of myself. Whatever that meant.
So I worked hard to be a leader.²

The Family The Doyles of Collooney

Agnes Frances Doyle (Leary) had a landholding aristocrat for a father and his name was John. A daughter-in-law, Maggie Parks Doyle (Jack's Aunt Maggie) once described him:

He used to sit around the house in high collars
and boss the rest of us around. Ah sure, he was
like old Gladstone. Just waitin' for ye to wait
on him.³

John Doyle had come down from Northern Ireland with his father to reclaim some flooded land in Collooney, about eight miles from Sligo City in County Sligo. He married Anne Conboy, a Catholic girl from a Protestant background, a gentle woman who was liked by everyone. They had eight children: Annie (Anne Candon), Beezie (Bridget Corcoran), Lizzie (Elizabeth Murphy, also called Auntie Murphy), Jane (Faulkner), Katie (Kathleen O'Donnell), Michael, Peter and the youngest, Agnes.

Even though she was a very little girl when it happened, Agnes remembers her

brother, Michael, and the tragedy that occurred when he was only thirteen. A leg had become infected and had to be amputated. Then one night during a terrible storm, Michael died.

The house where Agnes grew up had a very large living room which also contained the kitchen and fireplace. There was a sleeping loft which looked down on the living area.

All the girls in the family were good students. When Agnes was born, on December 10, 1885, there was a gap of 17 to 20 years of age between Agnes and her oldest sisters, Annie, Beezie and Lizzie. Annie and Beezie became teachers in the local school.

Agnes loved to sing, recite poetry and attend dances at Ross Point near Sligo City. As a little girl, the family was quite poor. Father Leary recalls his mother's stories: "How they would go off to school in their bare feet in the rain. They'd have a bit of bread for their lunch which they would have eaten by the time they got to school."³ Agnes received nine years of schooling in Ireland, roughly equivalent to a high school education in this country.

When she was older she had to help with most of the farm chores (since everyone had left the farm and gone to America) which she apparently resented, according to her daughter Sheila.⁴ An enjoyable break in the routine was afforded by the local fair which John Doyle loved to attend, and he took his youngest daughter along.

When Agnes was only 17 years old, her mother died. One night, a few weeks after her mother's funeral, as she later told the story to her son, she was awakened by a bright light coming toward the loft. She crept to the edge and looked down. "There was her mother, all dressed in white, just stirring the fire. Stirring and stirring it. Agnes was petrified."⁵ She felt she must leave home, that she could no longer stay there without her mother; she wrote to her sisters, Lizzie and Beezie to send her the money she would need to come to America. (Lizzie had been sending home money regularly, 20 dollars or so every few months, out of the salary she earned working as a maid. Iron bedsteads were purchased, among other things, and gradually replaced the straw beds in the loft.) Agnes explained to her children that she no longer wished to stay with her father. "All of us respected our father, but none of us could love him," she would say.

And so she sailed for New York, probably in 1904, passed the physical examination administered to immigrants when she disembarked, and immediately boarded a train for Anaconda, Montana, where her sister, Jane Faulkner, lived. Jane told the young country girl, "Agnes, you are too fat. You are going to have to wear a corset." This was an unfortunate piece of advice, because, according to Father Leary, it apparently caused a "dropped stomach" and aggravated internal ailments as she got older.

Jane was the family's "black sheep," a reputation much undeserved in her nephew's opinion. She divorced her husband not long after she was married, which was extremely uncommon for a woman of Irish Catholic background. Her sister, Lizzie (Auntie Murphy) wouldn't come into the house if Aunt Jane were there. Annie, her older sister, who stayed in Ireland, told Jack that when Jane came home for a visit she'd wear white gloves and great brimmed hats, which didn't go over well with country folks. "They thought she was always putting on airs, and she was," Jack Leary comments. "But when I knew her after my father died, in Spokane, I thought she was quite nice." Aunt Annie told him that, as a child:

Jane was very naughty. When she was little in Collooney, she would get into the church pulpit on weekdays and she'd give a sermon: 'Did you ever hear the story of how the black rooster laid a white egg?' Innocent enough. Aunt Annie thought that was terrible.⁷

Agnes stayed in Anaconda about 18 months and then went on to Wallace, Idaho. She

rode on the train, through Missoula, over the high trestles. "Every step of the way there from Missoula into Wallace, I prayed to God I'd never left Ireland. I was sure the train would give way and we would all fall down in a canyon." Tom Corcoran, Beezie's son, who went up to Wallace with his mother to see Agnes and hear all the news from Ireland, told Father Leary that story; he is 89 years old now, still living in Spokane. Tom recalls: "Your mother had the cutest brogue when she came out. We all loved to listen to her. And when people, years later, commented that she still had an Irish brogue, she'd reply, "Yes, and I hope to die with it!"

Agnes stayed with her sister, Lizzie, in Wallace for awhile and then began to take various jobs as a live-in housemaid. She went to Spokane, then to Burke, Idaho, where she had a place of her own and worked at the Beanery, a large hotel.

It was in Burke, in 1915, that Agnes met Patrick John (Paddy) Leary. Agnes was very pretty and had caught the attention of many of the young Burke miners. A story, which she never confirmed, but which was repeated to her son by several people who lived in Burke at the time, has it that two of her boyfriends got into a fight over her in a Burke saloon and one man was killed; the other man fled to Montana and was never found.

Paddy proposed to Agnes that year, but she told him that she never intended to get married (she was then already 31 years old) because she thought she had too many health problems. She went to Seattle with a very close friend, Anna Regan, and worked, among other places, in the Joshua Green household. Father Leary remembers her story of Mrs. Green's lecturing her when she was hired:

'Agnes, I hope you're not a Catholic. I don't want to ever hear of you going out in the morning to Mass.' And my mother said, 'The nerve of her! Myself and Katie left early and went out in our stocking feet, put our shoes on outside the house, and went to Mass.'⁹

Paddy Leary followed Agnes Doyle to Seattle. He got a job in the shipyards—it was 1917—and continued his courtship. Finally, on September 18, 1917, a few months after the United States entered the First World War, and two months before the Bolsheviks under Lenin and Trotsky overthrew the Russian government, Agnes and Paddy Leary were quietly married in St. James Cathedral, Seattle, Washington.¹⁰ Jerry Sullivan was the best man and Anna Regan was the maid of honor, the Reverend McHugh officiating. Only a few guests attended.

There are many interesting stories about other members of Agnes Doyle's large, colorful family. Some of these stories will be recounted later; the young priest Jack Leary got to meet many of his Irish relatives on his first trip to Europe as a doctoral student in 1953.¹²

The relative from the Doyle side of the family who probably exerted the greatest influence on Father Leary's life and politics was Paul Corcoran, Aunt Beezie's husband.

Paul Corcoran, also from Sligo County, had a great case on Bridget Doyle. But John Doyle didn't think Corcoran was good enough for his daughter. So Paul went to South Africa, worked in the gold mines and came back home with money in his pocket, and thereby made himself acceptable. Beezie and Paul were married in Collooney and then came to America and settled in Granite, Montana, where their first child, Elizabeth, was born. In 1894 the Corcorans moved to Burke.

Paul went to work at the Standard mine and was elected Financial Secretary of the Burke miner's union. At this time, miner's unions had achieved a wage scale of \$3.50 per day for 10 hours of dangerous work. (The Irish housemaids received a dollar a day for 10 hours of housework.) The unions made very few gains; they would organize and then be pressured into disbanding. The mines would shut down, laying off all the union workers,

and new non-union laborers would be brought in by the hundreds to replace them.¹³ To keep the union workers from harrasing the non-union miners an injunction would be obtained by the mine owners. Then if violence occurred, union leaders could be charged with conspiracy to cause death or damage to property, and sent to jail.

The miners from Burke, Wallace, Kellogg and Mullen joined forces in 1899. Five hundred miners decided to go to Kellogg and demonstrate at the Bunker Hill mine. They had dynamite. Paul Corcoran, according to Father Leary, pleaded with the miners not to go, and many witnesses testified, later, that he had refused to go with them. Leary recalls the story:

They took the Northern Pacific train over from Mr. Hutton, the engineer, picked up miners from Wallace and Gem, and went on to Kellogg where the Bunker Hill men joined them. They had the dynamite and they used it. (Two Bunker Hill employees were killed.) About four days later the U.S. Army troops came in from Fort Wright, sent in by the Governor of Idaho, who declared martial law. (It was Frank Steunenberg who was murdered by miner Harry Orchard in 1905; in the widely publicized trial two years later, Clarence Darrow defended "Big Bill" Haywood and two other union officials implicated in the murder.)

Every man over 17 was put in a huge bull-pen in Kellogg—no toilet, fierce conditions. When they came back home, their jobs were gone. It was 1899 'when Bunker Hill went up in smoke, like Bingen on the Rhine.' My mother used to sing that song.

The mine owners had a fellow called 'the King.' I think his real name was Edmiston. Every man who was hired for the Coeur d'Alene mines was interviewed by him to see how they stood (on the union.)¹⁴

Paul Corcoran was charged with conspiracy in the death of James Cheyne, tried and found guilty. Father Leary was told by family members that the state had several witnesses who perjured themselves and said he had aroused the miners to go down to Kellogg, and that he had led them. Tom Corcoran, Paul's son, later wrote that the state reasoned that order would return to the mining industry if they could show how far the law could reach to punish anyone connected with illegal acts, regardless of his respectability in the community and whether or not he was present at the killing.¹⁵

While in prison in Boise, Paul apparently had osteomyelitis and his left leg became atrophied. During his absence, his young wife, Beezie, had to care for three little children (Elizabeth, six; Anne, four; and Tom, two) and was pregnant with the fourth, John. Another son, Paul, was born later. She lived in Burke until her husband's return, on income from four small houses that Paul had built for use as rentals. Sentenced to 17 years of hard labor in the state prison, Paul Corcoran was pardoned in 1901. Nearly 6,000 residents of the state of Idaho and all eight jurors who had convicted him signed the application to the Board of Pardons. In 1903 Paul moved his family to Spokane where he

worked at the Northern Pacific yard at Parkwater.

Beezie died of consumption at the age of 42. As children, Jack and his sister, Sheila, stayed with the Corcorans at times when their mother was being treated in a Spokane hospital. Jack remembers hearing that his aunt walked to St. Aloysius Church every day to go to Mass.

Auntie Sarah (Leary) used to say she was a saint. My mother and Beezie looked just like Grandmother Doyle—slender, oval faces; all the rest looked just like Grandfather with large heads and square jaws.

Paul had a great big heel (on his shoe) and hobbled along; and a big beard, like Karl Marx. He was kind of a socialist in his philosophy, a socialist and a democrat, and a very good Catholic. He'd always bring me when he went to church at St. Anthony's and we'd go up in the choir loft. He'd sit there reading his prayer book during Mass and now and then he'd turn and whisper, 'Pay attention, Jack.' He was a devout man and a good father. He died when I was eleven.¹⁶

The O'Leary Family of Kaelkil

Paddy came into the world on December 3, 1878 in Kaelkil, north of Bantry in County Cork, the oldest child of a second family of John Patrick O'Leary. John, who was called Da Da by his children, and his wife Mary Cronin had a daughter, Norah and two sons, Jeremiah and Michael. Mary Cronin died when these children were small, and John married Johanna Murphy, mother of the new family of three sons and four daughters: Patrick (Father Leary's father), Dan and Jack; Maggie, Julia, Hannah and Mary.

Paddy was the first to leave home; he sailed for America at age 17. His father was a butcher by trade, and did not own any land. Jobs were scarce, especially for the young. Jack remembers his dad telling about his departure from Ireland:

They all went into Bantry to say goodbye to Paddy who was getting the train into Cork City and then on to Cobh. My grandmother wept and said she never wanted to see the train station in Bantry again.

Every member of the family eventually left Ireland; Mary returned and married Jack Harrington. They were sent the money to come by their older brother, Paddy, who had settled in Butte, Montana and had taken a job in the Butte copper mine. Dan was the next to come to Butte; then the four sisters followed. But Butte was a discouraging place to live for the thousands of young women who landed there from the old world, and when

Maggie's young husband, Jack Sullivan, died shortly after they were married in Butte, she moved with her baby, John, to San Francisco and her sisters soon followed, to be near her.

Paddy also left Butte in 1906 and worked two years in Virginia City, Nevada. His brother, Jack, came and joined him, working in the mines. Jack died there as a young man of 36 of miner's tuberculosis or pneumonia.¹⁸

Then two years after the great earthquake of 1906, Paddy moved to San Francisco where he worked on the street crews laying brick that had to be replaced after the quake. As his son, Jack, heard him tell it, Paddy wanted to be near his sisters:

He was the older brother and he had to keep
an eye on them; he had sort of a 'Father Superior'
outlook on it—what company were they keeping and
did they get to Mass on Sunday.

Sheila had the impression that her father quite possibly moved to San Francisco to take care of Maggie and the baby also. Maggie soon remarried, a man named Martin Peterson; they had three more children: Margaret, Martin (Bob) and Loretta. Paddy's sisters, Hannah and Julia, married brothers—two Irishmen—with two differently spelled last names. Julia married Dan Monahan and Hannah married Frank Moynihan.

No one seems to know for certain when Paddy came to Burke, Idaho, but Jack thinks it was about 1915. He was soon made foreman in the Hercules mine and established his reputation as a tough supervisor, but an honest and just man, respected by the miners. To hide his premature baldness he wore a hat at all times and tipped it to the ladies as he walked down the streets of Burke. He was greatly embarrassed by his barren pate. The genes for a high forehead apparently were passed on to the son who, by mid-life, had already acquired that distinguished philosophical dome. Jack Leary was, in later years, to use, as if to confront his own mild embarrassment, the self-styled sobriquet, "bald-headed billy goat."

Burke, Idaho in the Twenties

When the town of Burke burned down in 1923, everything burned. We saved a frying pan and what my mother had in her purse, a five dollar bill. My mother took us by the hand, and we went up towards Mullen; when we looked back, everything was in flames, all the stores, the church, the school. The Beanery, the big hotel in the upper part of Burke was left untouched. I was about four and Sheila was three. It was a memorable and scary day, the day Burke burned down.²⁰

Aside from this frightening event, the childhood stories that have been remembered by Jack and Sheila Leary describe a rustic, simple life, as we might expect them to, set as they are in a mining town in richly forested, scarcely populated Idaho state.

The firstborn son of Agnes and Patrick John Leary was named John Patrick, after his father's father. He arrived in this world on October 30, 1919 at Sacred Heart hospital in

Spokane, Washington, the same year that the Peace of Paris brought to a conclusion the First World War, and Woodrow Wilson designed the ill-fated League of Nations.

Burke has a reputation for being the narrowest town in America: one street wide. There is a folk saying among Burkites that the stores have to take in their awnings when the train comes through. Hills rise up quickly on either side of Canyon Creek; many of the buildings were constructed over the water. The creek and two railroads left little space for houses. Burke had a railroad before it had a wagon road.²¹ By the twenties there were two sawmills, four general stores, one beerhall, a hotel, two hardware stores, a Catholic Church, a butcher shop, one livery stable, a furniture store, a bakery, two restaurants, three "young ladies' fashionable boarding houses," and 17 saloons.²²

The grade school and high school were in one building—the high school upstairs. There were high school plays attended by the entire town during which recruits were sometimes taken from "downstairs" since there were only about 40 high school students. There were enough younger students to comprise a classroom and teacher for each grade. Students were bussed in from way up in the canyon: from Mace and Gem, Yellow Dog and Black Bear.

When Jack Leary was born, Prohibition was just beginning; but from stories we've read, Burke folks didn't pay it much mind.

Burke had more than its share of town characters. The stale old story of the town being too small to have a town drunk so everyone had to take turns did not apply to Burke. We had enough to furnish several towns,

writes historian Bill Dunphy, a native of the area since 1915. He tells what the town was like on Armistice Day, Nov. 11, 1918. Everyone at this time was required to wear a flu mask in public; there had been hundreds of deaths in Northern Idaho from the Spanish influenza epidemic.

When news of the cease fire in France was received by telegraph, the lid blew off in Burke. The flu masks were 'waste-canned' never to show again, and the entire male population got roaring drunk. Soon, anyone with a name like Schmidt, Swartz or the like were fair game. . . When they ran out of Teutons, they fought one another. Mahoney, an elderly butcher, who to my knowledge never took a drink and was as peaceful a citizen as could be, was involved in at least four fights, none of which he won.²³

Paddy Leary and his brother Dan worked at the Hercules mine, whose roster was filled with Irish names: Jim Murphy, Mike Welsh, Pat Moran, Andy McGhehan, Pat Gallagher, Tim Sullivan. Paddy probably helped some of his relatives find jobs in the mine. But he didn't believe in showing favoritism. He caught one of Paul Corcoran's sons, John, sitting on a board one day as he was sorting ore. All the other men were standing. Jack says he heard his father tell his mother, "I came along and kicked it (the board) out and John fell down on his backside. He looked up at me and I said, 'John, don't be trying to get little favors just because you're the nephew of the boss.'"

The Hercules outcrop vein was discovered by Harry Day on Tiger Peak, above Burke, in 1886 after a forest fire burned away brush concealing it. The outcrop of rock is a sign of the geologic action that took place millions of years earlier when two plates of mineral laden rock began moving against each other creating the rich lead vein laced with "wire" silver. The movement of the underground plates eventually produced the visible rock out-cropping.

It took 14 more years of drilling before Day and his associates (brothers Jerome and Gene Day, Frank Rothrock, August Paulsen and others) hit the ore rich vein. The Hercules is one of the few mines in the area actually developed by its original prospectors; usually claims are sold to financiers, who are the ones made wealthy by the mines.

Occasionally a small businessman, like Frank Murphy (Father Leary's uncle) made a fortune:

Auntie Murphy's husband ran a saloon in Burke. A guy came in one day and said, 'I owe about six months of bills, Frank, and I don't have any money. Here's this old worthless Hecla stock.' And in a few months (the Hecla) struck it rich and Frank Murphy had \$380,000.²⁵

The Hercules tunnel, named the Hummingbird, had a portal in Burke and drove a mile and a half into the vein. It contained a 36 inch gauge track which used 15 ton trolley locomotives. From 1902 to 1925 the Hercules produced some 3.5 million tons of ore which was 11 percent lead and contained nine ounces of silver per ton. At one time it employed 900 men.²⁶

Jack Leary remembers when he was nine years old his father was injured in the mine:

The motorman started the car before he gave the signal. My father was at the other end of the tunnel, and they ran the whole car over his foot and crushed it. The only way they could get it off was to roll it back over. He said, 'Roll it back; you'll never get me out otherwise.'²⁷

He was unable to work for about five months, and every bone in his foot had to be re-set.

Sheila can still visualize her father standing by the company fence at the mine, just a skip and a jump from their home on Sunnyside:

If I sometimes tried to go sneaking out to join my friends, I'd hear this shrill whistle and there was Daddy. He'd put up his finger and point home. All he had to do was put up his finger. You stopped.

She also describes the hospitality that Paddy Leary offered to the miners from the Hercules:

He had a lot of good friends. They apparently thought very highly of him. We had parties and dances at our house from time to time--I'm sure that had

to do with how my mother was feeling.
There were so many single men who worked
in the mines and he loved to bring them
home for dinner (always with my mother's
approval.) They'd never come empty-handed
but with a big box of chocolates for Mama
or a doll for me. Or if nothing else,
two big silver dollars for each of us kids.²⁸

Life in Burke was lived in the context of the mines, and in 1929 when the market crashed most of the miners and their families left Burke. But Paddy was kept on, as a night watchman; Sheila thinks this decision was mutually arrived at because of her father's gradually weakening condition and cough. The mines tried to help as many families as possible by keeping up a limited operation (something few other industries did at the time), so that the miners could at least feed their families. They sold their lead for five cents a pound and silver for 50 cents an ounce. The miners worked three days a week, and used their free time "for rustling firewood, picking huckleberries, fishing and hunting," to feed their families.²⁹

It was deadly serious "play"—the winters were long, and as the Depression set in, there were few alternatives. Paddy Leary worked twelve days each month, for three dollars a day. The family survived on an income of 36 dollars a month.

The Young Jack Leary

One of the first stories Sheila remembers hearing about her brother was the daring runaway caper at high noon down Sunnyside street, Burke, the fugitives clad only in underwear.

We had been put to nap, and crawled out a window.
We went up the road and I'm sure we had very
few clothes on. It was nice weather, at least.
We went up to Paddy and Mrs. Moran's—Paddy was
a cousin of my uncle Frank's.
She gave us bread and jam. None of us
had telephones so she brought us home,
and we both got a spanking. We were three
and four. Jack was a very good instigator
of things; I'll blame it on him.³⁰

Little Jack was a robust, healthy boy until about second grade when he had a long bout with influenza and lost weight. He recalls his father telling people how "he was so strong as a little boy. The influenza took a lot out of him."

Jack describes himself: "There was this kid in seat three, row two with big ears and a runny nose, and red cheeks." Miss Gregory, the second grade teacher, cast him in the role of narrator for the play, "The Tiger and the Brahmin." His mother came home and told Paddy, "I was over for the school play today, and Jack knew the whole thing by heart. Mis Gregory said he was very good."

By the time Jack started third grade, the family had moved to Wallace, where Paddy felt his ailing wife might be more comfortable. He bought a house on King Street, completely remodelled it, and greatly increased its value when he sold it to return to

Jack Leary A Blessed Word

7th grade

As I rise in the morning
There's that old familiar face
I always find her there in that old
accustomed ~~face~~ place.
We sit and eat our breakfast
And chatter how we do
Until at last the time is gone
And I go off to school
And there she is again at night
Ready to listen to any plight
Always ready to forgive the other
This one great woman is our mother.

Figure 1. As a seventh grader, Jack Leary had legible handwriting and exhibited an appreciation for poetry and his mother.

Figure 2. Jack Leary's paternal grandparents, John Patrick and Johanna Murphy O'Leary; in Bantry, County Cork, 1907

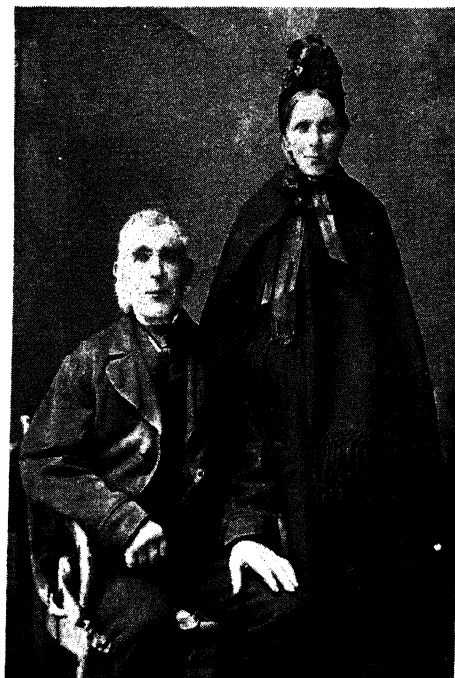


Figure 3. John and Anne Conboy Doyle of Collooney, Sligo, County, Ireland, about 1890 (Father Leary's maternal grandparents)

Burke in 1929. (He had been made Day Foreman and the company provided free housing.) While living in Wallace, he mortgaged his house and used the money to buy 700 shares of Sunshine mining stock at \$1.10, and then sold it for \$14.30 a share.

Jack still remembers the day the check came in the mail and his father asked him to hold it in his hand. "You'll never see that much money again."

"Little did he know that at Gonzaga I'd see millions of dollars go through."

Sheila and Jack attended Lourdes Academy in Wallace and Jack met his first challenging teacher, Sister Eileen Mary.³¹ She was a stern drill-master and didn't abide lazy students. "She was like lightening in six times six, eleven times nine; it was the ruler, the numbers, and you." Jack practiced penmanship diligently but even under Sister Eileen Mary's guidance Jack had problems (that would haunt him all his life):

I could never get that perfect Palmer method.

Sheila had a very nice hand—it floated on
the muscle of the lower part of her arm.

There were many periods of time during the family's three year stay in Wallace that Agnes Leary was quite sick. Before Sheila was born, Agnes had contracted a severe form of rheumatism. She couldn't walk and her doctor told her she'd never walk again, which proved to be a false prognosis. But there were days, in Burke, when the children were small, that she would be climbing stairs, get stuck, and have to wait until Paddy came home from work to move her. Jack remembers going to Soap Lake on a train in the summer with his mother and sister, while Paddy remained in Burke working. Bathing in the warm mineral water seemed to help his mother's rheumatism, and finally it burned itself out.

"Mom was always sick." Jack isn't sure what illness took her away for weeks at a time in Wallace, but Paddy, who commuted back and forth to Burke each day, had no choice but to place them as boarders at the Academy. Sheila remembers one of these times:

We'd have friends who would come and take
us to dinner occasionally and one time we
got home late and everything was locked up.
The whole place was dark. We had to ring.
The nun came jangling down the hall in her
white habit and the two of us had to go up
the stairs and into the dorm in the dark.
There was one big dorm; the big girls could
have a curtain around their beds, but the
rest of us were all out in rows. I wet the
bed. I was in second grade.³²

During summer vacations, when Agnes was ill, the children sometimes stayed in Spokane with the Corcorans or the Murphys.

Jack had some other unhappy childhood memories also. In Burke he had somehow managed to acquire a stray dog, against Paddy's wishes. Then the dog developed sores on its back. One day it disappeared. Finally, months later, Paddy told his son that he had asked a neighbor, Jack Doyle, to take it out and shoot it. "I was very mad at him," Jack recalls.

There was a time in Wallace that Paddy would come home after working the night shift and go to sleep at eight in the morning.

I developed a habit of picking up nickels and
dimes off the bureau or out of my father's

trousers. So one day he framed me. 'I'm short 20 cents. Did you take it?'
'No, Daddy.'
'You did, and I'm going to spank you. I don't like to do this but I don't want you to grow up to be a robber.' So he got out his razor strap and delivered a sound thrashing. When he finished he put out his hand and said, 'Okay, let's be friends now.'
And I said, 'I don't want to be friends with you.'
But he insisted. We went for a walk up Burke Road by Pigpen Hill. He talked to me about it. 'If you get bad habits when you're young, they grow.'
It made a lot of sense.³³

Jack was, according to his sister, not always a good boy, "but he somehow managed not to get caught." Apparently Halloween was a time when all the Burke kids would get involved in mischievous schemes and Sheila remembers them unscrewing neighbors' porch lights and the like. "And if it worked on Halloween, we'd sometimes do it later on too."

Jack never did get caught for changing two F's on his report card into two B's, when he was in the fifth grade. (He thinks one of the grades was for spelling.) His mother was away sick and they had just moved back to Burke.

I changed the two F's to B's. Then my father signed it and I threw it in the Burke Creek and told them I lost it. So they called my father to see if he had gotten it and he said yes. Those were the last F's I ever got.³⁴

As an eighth and ninth grader Jack was sometimes a prankster. The eighth grade teacher in Burke was a short, heavy man named Herbert Coons, a Major in the First World War. He was pompous when he wore his military uniform on First Fridays. On one of these occasions:

he led us in "Gunga Din," and when we all sat down (I had placed a big thumb-tack on his chair) he just went A-a-a-ah-rg! We all laughed and laughed but no one would tell who did it and he got his ruler out and struck our hands.³⁵

In Wallace where Jack attended ninth grade, the kids stood around after school to catch the bus back to Burke, and the Burke boys, including Jack, would unload squirt guns filled with ink on the Wallace kids passing by.

Also in eighth and ninth grade, as often happens, boy meets girl. Margaret (Margie) Dorsey, Jack says, "was my great flame in the eighth grade. I'd go down to see her now and then, and visit with her mother and dad. Margie looked awful pretty graduation night, at the dance." He goes on musing about how girlfriends tend to fade away, "the first ones." The next year in Wallace there was a girl named Eulaine Helmer; it seems his main method of courting her was sending messages in spit wads across the study hall.

Eulaine was "a tall girl, with fair skin, very smart—a very likeable girl." A few years ago, Jack drove back to Burke from Spokane to see the old home "relics" and found everything gone. He stopped in to visit with Francis and Mike Battick, old friends from Burke who had moved to Wallace. Francis asked Jack if he had heard the news about Margie Dorsey and Eulaine Helmer. They had both recently died.

Sheila reminisced about the time her mother decided maybe they should buy a car. Paddy had never driven and was not about to learn at this point. "She had this salesman come up to Burke and get us and we went for a ride. We stopped by and picked up one of Jack's girlfriends who lived in Gem. I think her name was Helen Dougherty."

Jack had many close friends in Burke. His best friend was probably John Leary, his cousin, who was two years older and lived one door away on Company Row. Some of the schoolmates and neighbors Jack played baseball and touch football with were Bob Revelli, Wayne and Wes Oyler, the MacNamee kids, Jack Doyle and Buddy Achord. John and Dan Leary were the oldest sons of Dan Leary, Paddy's brother. (Mary Leary Mansfield and Tess Leary McDonnell were their younger sisters. Mary was about the same age as Jack and the two of them were, according to Sheila, always in competition for the position of ring-leader.)

Jack describes a time that he spent with Dan Leary's family. Both Auntie Sarah and Agnes were sick and Paddy had to be in Spokane where his wife was having serious surgery (she had the last sacraments, Jack recalls.) It was about 1933:

I stayed with Uncle Dan that week, and Dan and John. They were mammoth, and they always pushed me back and forth. They'd eat several quarts of peaches for breakfast and cook a dozen eggs, a pound of bacon. Uncle Dan himself was a huge man. In the evenings I'd be sitting in the front room reading (the book was *Pollyanna*, which I thought was the funniest book), and I'd be laughing. He'd look over the paper, down over his glasses. 'What in the name of God are ye laughin' at?'
'Oh, this book.'
'I never heard of anybody laughing at a book.'

Now and then Dan and his two sons would go to Spokane to see "Gonzagoe" play Washington State, and Jack and his father would be invited to go along.

It was cold as heck in those canvas covered cars, going through the Fourth of July canyon. I'd be between Dan and John; there would be all sorts of pushing back and forth. And Uncle Dan would say: 'Let's just behave ourselves back there or I'll come back and clout all three of ye.'³⁶

It was after the move back to Burke in 1929 that Jack met another teacher who was to greatly influence his development as a student, Dorothy Kippen. Jack reveals that she was "the light." He began reading books, under her prodding, in sixth grade. "If you liked the teacher, that made all the difference. I liked Miss Kippen, so sixth and seventh grade were a joy." Jack learned how to spell and by seventh grade had even made it into the county spelling match in Wallace. That day is still vivid to him; he remembers his

mom and Miss Kippen in the audience. He and a girl and a boy were left, and the word "serviceable" was given:

I said, 'servic-' and stopped there. The next word was 'suite,' and one spelled it 'sweet,' the other 'sweat.' They decided to let the last two get back up. I thought they should have let me get up again.

Dorothy Kippen staged *A Christmas Carol* at the town Fire Hall when Jack was in seventh grade, and all of Burke came. "I didn't get any vainglory over that. I played Bob Cratchet and carried in Tiny Tim who was almost as big as I was. Dick Schupe played Scrooge, and was a much bigger star."

There was a school wide essay contest one winter: a 500 word paper on George Washington. Jack entered the contest:

People wrote on 'Washington the Farmer,' and 'Washington the General'; I wrote on 'Washington the Man.' Quite philosophical for that age. And one evening in the snow in February Miss Kippen came across the lumber yard to where we lived. She came in, took off her coat and said: 'Jack, you did the best essay in the school. The handwriting is not very good, and the misspelled words, but you'll get the five dollars.' An enormous prize! It was published in the *Ore Bin*. My dad and mother were very proud.³⁷

Neither the issue of the *Ore Bin* nor the essay itself has survived, but a sample of Jack Leary's seventh grade work has—a poem in his own, rather legible, hand about a mother. (See Figure #1.)

Sheila remembers that Jack liked to visit with Auntie Sarah and the other older women in the neighborhood, that he was a good conversationalist at an early age. Jack and Sheila and their mother, when Paddy worked swing shift, developed a social life of going visiting. "We'd go see Mrs. Gallagher or Morans. They knew you were coming and they'd have a nice big cake baked. Maybe we'd play cards, and Mrs. Gallagher would read the tea leaves. It was a great social exchange."³⁸

The emphasis on religion in his home when he was growing up was not extraordinary, according to Jack. He attended catechism classes in the back of the church, and was questioned by his father at breakfast after Sunday Mass about the sermon. He was an altar boy and often served at Sunday evening Benediction. Sometimes the church would hold a "Mission," a week long spiritual retreat for parishioners with special homilies each evening. Jack went to the Missions with his family.

As an eighth grader Jack considered entering the high school seminary for the diocesan priesthood. Father Bonora, the pastor in Burke, relayed this to Bishop Kelley of the Diocese of Boise and the Bishop decided to call on the Learys. When Bishop Kelley asked Paddy if he would give Jack permission to enter the seminary, he replied, "No. I'd never let him go until he finished high school. He's too young." Jack says, looking back, "He was right of course; I really only wanted to get away from home and from Burke."

When Jack and Sheila were each asked, separately, if they felt that they had had a happy childhood, they both said "yes," especially the years spent in Burke. The family

style good times that are as scarce as hen's teeth in the lives of so many American children now, were abundant among the close-knit Irish families in Burke, Idaho. The Paddy and Dan Leary families made homemade ice cream in the summer and fudge in the winter. When early dark descended into the Canyon, the folks got out the pinochle cards and mother and son played father and daughter. Sheila asserts that she and her partner always won; Paddy knew just who held every card. There were Friday night card parties where all played whist and pinochle at the Fire Hall; the children came, "punched tabs" and visited, and at the end of the night a table full of glorious fancy cakes and pies were served to all. At dinner, politics were discussed, Roosevelt and the New Deal, and before the Depression, investing in the stock market. Sheila remembers her brother joining in these discussions and holding his own with the adults. There were summers filled with fishing, huckleberrying, playing ball until dark. It appears that the mining families were not impoverished.

Christmas was a religious event, and the celebration was simple. Jack got a pair of 99 cent moccasins, he remembers, and a stocking stuffed with nuts and fruit, maybe a potato or an onion for a joke. Sheila recalls a Christmas in Wallace when they left the candles burning on the tree while they went to Midnight Mass. When they came home the bottoms of the ornaments were scorched.

A favorite activity of the boy Jack Leary was selling articles door to door for prizes, items like face powder, toothpaste and magazine subscriptions. He was very accomplished at it, and even though he never won anything all that wonderful for himself, according to Sheila, he acquired some luxuries for his mother: a lovely china dessert set and a Lindbergh airplane clock.

Then the world of childhood suddenly caved in and one difficulty after the other conspired to drastically alter the free-spirited boyhood of Jack Leary. About 1932 Paddy contracted pneumonia and was treated in Wallace at Providence Hospital, but never fully recovered. "Daddy," Jack says, "began to carry his bad cough everywhere."

Paddy decided to go down to San Francisco to see his sisters. He bought a new suit for the trip. "One shoulder sagged a bit, but when he stood up straight he made a fine impression. My mother was so pleased that he'd take a little trip for himself," Jack recalls.

The fall of 1934, when Jack should have been starting his sophomore year in high school, he and Agnes moved to Spokane for medical treatment, this time for Jack. His heel had swollen and everytime he moved it, it hurt. The doctor put it in a cast about November and made him stay off the leg, hoping that immobilizing it would give it a chance to heal. When the cast came off and the heel had not improved, an operation was performed. Nine pegs of healthy bone were removed from the shin and grafted onto the inflamed bone. Several months more were spent on crutches. Mother and son stayed at Auntie Murphy's house while Sheila and Paddy "batched" in Burke. Paddy's cough was getting worse and now there were signs of hemorrhages. Finally, he decided to move the family to Spokane and buy a home there, reasoning that Agnes should be close to her sisters in case something happened to him.

Jack had lost an entire year of high school, but finally his foot healed and by summer he could walk on it again. Paddy and Agnes found a house (at 1107 E. Ermina), "just the one I thought they should have picked," comments Jack.

In July Paddy went to the doctor. The family anxiously waited. When he came through the front door, he took off his hat and sat down, his face solemn, ashen. "Well," he said softly, "the doctor says I have the "Old Boy." To an Irish miner's family, the fatal blow.

"Is there a cure?" Jack asked.

"Well, if I moved to a hot climate—but we don't have the money."

"Why don't you write Mr. Day and see if he would pay your hospital bills?" Jack suggested.

So the letter was written, to Harry L. Day, Sr., who responded almost immediately:

He said he'd be very glad to pay my Dad's way (to Tucson, Arizona) and send money every month for his hospital bill. And so he left, on August tenth. His leaving was hard. Tears filled his eyes, and ours. None of us could speak.

There is a long pause. Then in a hoarse voice Jack adds: "We never saw him alive again."³⁹

Jack had planned to enroll at North Central High School that fall with his sister. But the neighbor, Mrs. Gillespie, kept nagging Agnes Leary until she finally agreed to go see Fr. Dillon at Gonzaga.⁴⁰ He was an elderly white-haired priest and very kindly to his visitors. To Jack's great embarrassment, his mother burst into tears while explaining her plight, and Father Dillon agreed to reduce the tuition from 100 dollars a year to ten. It was a great bargain; Jack would enroll in the work-study program and with an after-school paper route, they could manage it. Gonzaga got a bargain also, as we shall see.

When the young sophomore entered the large stone and brick building on Boone Avenue (the high school occupied the first floor of the present University's administration building), he had been out of school for a year, was a stranger to the city and to the other students, and was grieving for his father. He knew one boy, Jim Herlihy, from Wallace. He became deeply absorbed in his studies and achieved straight A's that first year. After that, Gonzaga became his "home away from home," Sheila observes. "Most of his waking hours were spent there, playing basketball with his group, or working on debate." His close friends were Jack Cantlon, Bob Carty, Jim Schoenberg and Rich Johnson.

Besides joining the debate society, Jack worked on the school paper and the yearbook staff. He enjoyed writing and his "Zane Grey purple prose" as sports editor of the *Bulletin* won notice from teachers and students. The *Spokesman-Review* publicized a second place writing award that Leary received in February, 1938 from the school for his essay on "Adequate National Defense as an Essential to Peace for the United States." He began to assume leadership positions—he was elected president of senior class, 4A—and sometimes led delegations to the office of principal, Father Sharp, to express opposition to this or that policy. "We're not going to support that!" the group would say; and, Jack adds, "Father Sharp would be so angry with me."

An ability to speak well was germinating in the youthful scholar. The January 9, 1938 issue of the *Spokesman-Review* published a picture of Jack Leary and Robert Clark with their coach, Mr. Paul Weissenberg, S.J., posing with the trophy they had brought back from Seattle and the annual Pacific Northwest tournament. On March 9, the same paper published a story about a state championship debate on the topic, "Should the State adopt a unicameral legislature." The winners, Robert Clark and Jack Leary, are described as a "team that has never lost a high school debate."

One summer during high school, Jack decided to try to earn some extra money to help out at home and at the same time get some work experience. Perhaps he was also a little homesick for Burke. He applied for a job in the Hercules mine and was hired as timekeeper. It was his first taste of independence, working full time and living on his own at the Beanery.

By senior year Jack had started going to daily Mass, and began to think about becoming a Jesuit. He admired, especially, his Jesuit teacher, Mr. Jim Conwell and Mr.

Weissenberg. He had discovered a new life at Gonzaga, and it completely captivated him. The paper printed, at graduation, a number of short essays by local high school seniors, and Jack's was selected from Gonzaga, filled with colorful nostalgic references. A sample of his prose and of his sentiment:

From the moment that we entered the
portals of our high school, as green
kids, until we stand as sagacious graduates,
ready for departure, have grown in our
hearts endearment and affection.⁴²

On graduation night, John P. Leary distinguished himself:

To my great amazement, I took two gold
medals; one for the senior with the most
outstanding loyalty, the other for being
the most outstanding student scholastically.
I have those somewhere. I never turned them in.

Paul Corcoran, the youngest son of the labor leader and Jack's cousin, wrote to the graduate and offered to send him to college, "because you don't have a father." Jack remembers being very touched by that, but by now he had a strong yearning to become a Jesuit. "The only great problem was leaving my mother. She was so frail."

Agnes Leary tried to persuade her son to become a diocesan priest, instead of a Jesuit, so eventually she could come and live with him. But Jack says:

I couldn't see myself just preaching in
Sand Point, Idaho, or Athol, or Harrison.
I felt I had a greater capacity than that.
You've always got to tailor what you try
to do to what you can do.⁴³

That summer of 1938, Jack Leary decided to become a member of the Society of Jesus. Before he left for the Novitiate in Sheridan, Oregon, he made one last trip home to Burke to say goodbye to friends and relatives. "Some of them said, 'You shouldn't be leaving your mother like this.'"

The experience of leaving Spokane on the morning of August 14, 1938 is still clearly present in memory. Webb Patterson, a Gonzaga classmate that went down to Sheridan on the same train, and his mother were very unemotional, but Jack felt terrible. Agnes couldn't speak to her son.

That night 37 boys in "our little hunky-dorrey dark blue and grey suits and neckties" assembled upstairs in the recreation room where the novice master, Father John Moffatt addressed his young charges, giving them the text of the next morning's meditation. Jack Leary remembers the words to this day: "No man, putting his hand to the plow, and looking backward, is worthy of the Kingdom of God."

That night he unpacked his clothes, and wept. Agnes had carefully sewn his name on every shirt, every article of clothing. "I felt so much pain for her. It was a very difficult choice, to leave her when she was so fragile." Remembering, Jack muses about his feelings:

How easy it is, under difficulty to buckle.
I don't like being demonstrative, but when

I see a man not afraid to show weakness, I
like him more. I have such weaknesses,
caving in at times, not breaking, just
caving in and feeling this is hard. It
was hard to go away and leave my mother.⁴⁴

As recommended by rule, he was not allowed to see his mother again until the second year of his training in the novitiate. They corresponded frequently. When she saw Sheridan for the first time, Agnes thought it was beautiful—"just like Ireland!" She came down once each of the following two years, during her son's Juniorate studies. Then, for three years when Jack was studying at Mount St. Michael's Scholasticate in Spokane, Agnes was allowed to come up for a visit once a month. There were three happy years when, after the training at the Mount, Jack was assigned to teach at Gonzaga University, just a few blocks from his mother's apartment on Nora. Reunions were frequent then, and Jack spent Sunday nights at home for tea or dinner, often bringing his friends home with him. (This period is called "Regency" in the terminology of the Order.)

Then he left for Alma, California, for four years of Theologate studies. Sheila was married by this time and living in Salem, Oregon.⁴⁵ Agnes Leary was alone.

It was during Jack's four years away at Alma that his mother slowly succumbed to a prolonged illness, chronic depression, aggravated by hardening of the arteries to the brain. There was a similar strain of illness in a niece, Kathleen Doyle, the daughter of Agnes' brother Peter, who, Jack says, "was just the picture of my mother." Kathleen was placed in a mental institution in County Sligo about the same time Agnes became ill.

In the summer of 1950, after his second year of Theology, Jack Leary, one year before his ordination as a priest, came home to Spokane and accepted the heavy reality: his mother had to be committed to a hospital for the mentally ill at Medical Lake, Washington, just a few miles from Spokane.

Looking back, Jack ponders his choice of a vocation, and the fact that he was able to persevere in that choice. He perceives the experience of his father's death as central to the direction his life has taken since.

Once you've seen death—at fourteen and
a half, seeing my father dead—things
could never be the same again. There was
a sense of the futility of the world. I
could never be taken in by all that about
how good life is. It isn't that I think
life isn't good. But it all ends.

I think my rudder was set in the
right direction. I've kept working
at it. I'm a better man now than
I was at Gonzaga. I was a good enough
man then—I'd done some good things—
but there were still great things
to be done. . . . God has played a
very big role in my life.⁴⁶

CHAPTER TWO

THE SEMINARY YEARS

Father John Moffat, the novice master, was a very small man, but a powerful speaker. He and a brother had been orphaned as children and had been raised by a poor family in Spokane. He was a stern man, and strict, but Jack recalls that the young novices "were for him, all the way." Among Jack's friends were classmates Joe Perri, Leo Kauffman, Louie Haven, and Mike McHugh.

The first two years of training at St. Francis Xavier Novitiate, Sheridan, Oregon, was comprised almost entirely of a curriculum of spiritual exercises. Only two academic subjects were taught: Latin and a class called "Tones." In the latter, students were assigned paragraphs to read aloud, "with marvelous intonation," and then be critiqued by each other.

The day began with the rising bell at five in the morning. An hour of meditation followed, from 5:30 to 6:30 a.m. The novices would pray in little cubicles, partitioned half-way up, with a screen as the fourth wall, open at the top. One would first kneel, then sit, then stand, rotating positions during the hour. Breakfast was next, then chores: washing dishes, scrubbing floors, cleaning lavatories. Ordinary Readings were at nine; at 9:30 Father Moffat lectured for an hour on the Rule of the Society of Jesus. At 10:30 Latin class was held, followed by the Examination of Conscience. Lunch at noon was eaten in silence. Work assignments preceded about a half hour of recreation and a half hour of quiet. At two o'clock everyone gathered and the Order of the Day was read—whether or not you would be chopping wood in the fields with Brother Jones, or given some other similar task. (The seminarians never used each other's first names, but were called Brother Leary, Brother Costello.) "We worked five days a week; the other days we played handball."

At the end of two years, the Novitiate was completed by the thirty day silent retreat, designed by Ignatius Loyola. Jack Leary remembers being very impressed by his retreat, held during the month of October in 1940. He spent his twenty-first birthday in prayer:

I learned a lot during that long retreat.
The first week on "Eternal Truths" was
outstanding. Father Moffat sent to hell
a lot all those who were in mortal sin.¹

There was very little memorable recreation during the two years in the Novitiate. Three times they were treated to a brief stay at the Villa on the Oregon Coast, and a box of candy. Sometimes Father Moffat would arrange a presentation of Oregon Coastline slides and Brother Leary would be asked to write a script to accompany them. "They weren't that wild," he observes, with a smile. "Whenever you wanted a book, you'd go with Father Master to the library and he'd pick one out, just the kind that Father Moffat liked: the biographies of saints. He was very much against most modern literature." But Jack Leary appreciated his training, aware that spiritual insights were growing:

You can't have everything all at once.
So I was satisfied we were getting good
training. And you know, the devout
spiritual life has many plusses. It's
just that there was so much of it.²

Later, in 1965 and 1966 when President Leary was chosen by his Oregon Province to

attend the sessions of the General Congregation (Congress) of the Society in Rome, to make revisions in the Rule after the sweeping reforms of the Second Vatican Council, some changes were made in the life of Jesuit novices. There is a provision now for them to work in various parish and educational ministries for two or three months at a time, to get more of a sense of the active life earlier in their training.

During his own Novitiate, Father Leary recalls that senior boys were invited from schools like Gonzaga and Seattle Prep to come down to Sheridan for a visit. He remembers a few of these visitors: Frank Costello and Frank McGuigan (who joined the Order, subsequently.)

Then followed two years of training in the Juniorate, also at Sheridan. The Director, was "a much easier man and gave us more leeway." They were allowed to use the Villa on the ocean more often, and could have a phonograph. Jack recalls that they had about six albums—Gilbert and Sullivan and Rachmaninoff.

A broader spectrum of studies was offered during Juniorate: history, English, Latin, Greek. Leary especially liked the theme writing class on Sunday mornings, a two hour class called "Scriptis," and a class in which the students would recite literary selections from memory. The seminarians would go for long walks every morning practicing their memorization assignments. "I developed some very good habits then," observes Jack. (To the astonishment of his audiences, later, Leary often recited long passages from the great English and Irish poets, from memory.) Father Bill Costello, S.J., taught Jack Leary during the first year of Juniorate, and he communicated his excitement about English literature to his students.

On August 15, 1940, Jack Leary and his classmates took simple perpetual vows of poverty, chastity, obedience. It was a beautiful day and the ceremony was followed by a sumptuous feast.

During Juniorate Jack Leary began to develop his creative writing skills: he authored a play about Father Pro, a Mexican Jesuit martyr, and another comic play titled "Chicken Licken."³ Transcripts reveal that Jack continued to be a very good student, earning a 3.6 cumulative grade point average for studies leading to his bachelor's degree.

After four years at Sheridan the new "Mister" embarked on three years of philosophical studies at Mount Saint Michael's in Spokane, Washington; he also completed his bachelor's degree requirements. In his third year at the Mount, Mr. Leary earned a Master's degree in philosophy and a Bachelor's degree in sociology. (The degrees were granted by Gonzaga University.)

Some of the teachers that Leary thought were excellent were Father Tourigny in psychology, Father Wolf in metaphysics, Father Bill Gaffney in ethics and Father Albert Lemieux in philosophy of God. At the Mount, Jack devoured every book he could get his hands on—he estimates that he read about 100 books a year. He enjoyed novels, and read almost all of the works of Graham Greene and Evelyn Waugh (as his later ethics students can attest.)

A wonderful, gossipy letter was written by Mr. Leary to his Brothers at Sheridan: Charles Weiss, Joseph Danel, and John Monahan. An excerpt:

We have come in contact with a fine group of men—namely the Californians. Oh yes, they have their faults. Why the rivalry between San Francisco and Los Angeles is terrible. Then too some of them must run up and down stairs for exercise. I know because I live next door to the staircase. I feel like running into the corridor and bashing them one with my standard dictionary. Then too

when we hear President Roosevelt speak in Bellarmine hall some of them talk so much that one can't hear. . . Really, both groups mix very well and the interchange of spiritual ideals and intellectual ideas is mutual. The Southerners outnumber us 60 to 40.⁴

The letter is lighthearted and reveals how much the young Mr. Leary enjoyed his student life and especially his fellow classmates. The ten-page letter is full of gossip:

Mr. Diemert has picked up considerable poundage. . . Last night the Sodality put on its morality play in which Mr. Diemert was pope, Mr. Moses train bearer. Mr. D as he spoke, kept backing into a big pot of flowers. . . he oozes philosophy. Mr. Gaffney is a champeen cider maker. He is full of mischief although managing to keep a straight and saintly countenance. Mr. Sexton is not as quiet as he used to be. Mr. Conwell is holding down the beadle's job and holding well. He has changed very little, still just as devout as he always was. . . Mr. Armstrong is finding more numerous outlets for his ability. The other day at second table when the pie came around, Mr. A tasted it and said, "Mmm, optime! Optime!" Mr. Perri is getting along fine as are Messers Haven, Wood, Kaufmann, McChesney, Lyons—who does correspondence for the Seminary News—and McClusky is still pushing several projects.

Practically everyone we know is in the army. Most of them are going to Utah, so they will be together. Bob Clark is the latest. Bill Bradley will be home from Annapolis at Christmas. . . I saw Len Gaffney the other day, deferred as yet. Bob is in the Navy. . .

The letter continues with many teasing references to old times at Sheridan, and the behavior of the recently arrived Mistfers at the Mount. It is a happy letter about community life; it becomes more solemn at the close: "Let us remember one another in prayers, Brothers. To grow spiritually is absolutely all that makes any difference. One sees it more every day. In Corde Jesu. . ."

Although the scholastics at the Mount were only a few miles from Gonzaga, they were only allowed to go down to the campus about twice a year. For seven years the self-contained community was isolated from the rest of the world; and then, after Philosophy and prior to Theological studies at Alma, California, came a teaching assignment. This was a two to three year breakaway from contemplation into action, called "Regency."

Most of the young "Jebbies" as they are known to their students, were sent to the Prep schools—Bellarmine in Tacoma, Seattle Prep or Gonzaga Prep. Everyone waited expectantly. Jack recalls his astonishment at being assigned to Gonzaga University. Mr. Jack

Gurr was leaving to go on to Theological studies, and a Mr. Jack Leary was taking his place! "I couldn't believe it; I was sure there was some mistake, to put me down for Gonzaga University when everyone else was sent to the high schools." He would teach English Composition, Philosophy and Journalism and be in charge of the school paper, the yearbook and the debate team.

I was scared to death when I went in to teach English Composition in 1945. There were ninety kids in the class. I had a cassock on and my knees were shaking. I decided I must divide this up—I can't teach sixty minutes of English Comp! So I broke it into spelling, style and memorizing poetry.⁵

Mr. Leary started teaching in July; his students were primarily "V-5" and "V-12" sailors, enrolled in the U.S. Navy's officer training program, conducted on the Gonzaga campus since July, 1943.⁶ In 1945 there were only 29 civilian students on campus. Then, on August sixth the United States dropped the atomic bomb on Hiroshima and suddenly the war against Japan was over. On September second, aboard the battleship *Missouri* in Tokyo Bay, Japan signed the surrender agreement. In October, the sailors departed, headed back to Salt Lake City where they were based, and that fall about 300 veterans released from military duty came back to the campus to continue their interrupted educations.

The three years spent at Gonzaga teaching from 1945 to 1948 were among Jack Leary's happiest years. He gradually put on weight; his slender 145 pound frame filled out to 175 pounds in the first year of teaching. "I began to love teaching," he relates; "I relaxed and began to really enjoy life. Each term I got more confidence in myself."

In that three year span he taught 26 different classes. Gonzaga was then broadcasting a radio program every Sunday night, a fifteen minute segment called "The Gonzaga News." Jack Freitag and Bob Briley announced the news and Mr. Leary frequently wrote the script. (Briley has been a long-time radio newscaster in Spokane.)

As debate coach, Leary was very successful.⁷ In 1947 he took Don Sheahan and Thomas Foley (now Assistant Majority Leader of the U.S. House of Representatives) to West Point, New York, for the national intercollegiate debate tournament. They did well, but didn't make the finals, going five rounds against 28 other teams. Leary remembers it as a "great experience. It was my first airplane ride. I had this little old camera and here I was taking pictures of Missoula out the window. I was so innocent about all this stuff." The *Spokesman-Review* published a picture of the three travelers. The following year, his debating squad won the Pacific Coast intercollegiate title, and again sent a team to West Point.

Theological Studies at Alma

Jack Leary, S.J., dreaded going back into studies. He was now nearly 29 years old and had found his niche: teaching. But the next step in Jesuit training was theology, four years of it; it was the final stage of preparation for ordination to the priesthood.

Alma College, about three miles from Los Gatos, California, was the theologate seminary for the Jesuit Order, and men from both provinces (Oregon and California) received their training together, just as for philosophy at Mount St. Michael's in Spokane. There were thirty of them entering together, representing the Oregon and California Provinces in roughly equal numbers. They called themselves the "Almaniacs." Mr. Leary describes the

regimented life of four classes per day for four years: "We studied all of the dogmatic and moral theology, Church history, Oriental theology, Canon Law—the whole sheebang. And it was terribly burdensome, most of it the Vatican I version."

But toward the end of third year, Father Joe Wall came, "an excellent theologian, trained in Rome." The only other teachers that he thought memorable were Fathers Meara, O'Conner and Farraher.

We had a very tolerant Rector, Father (Hilary)
Werts, who put up with us. We were all 29, 30,
31 years old, grown up men, living in these big
bungalows by two lakes. We'd play every afternoon.
And study, study, study. Memorize, memorize, mem-
orize.⁹

Jack Leary and a few of his classmates belonged to a philosophy association that met about once a month in San Francisco. "It was salvific," he observes. Aunt Julia (Leary) Monahan, Mary and Anne's mother, would invite the "Almaniacs" over for dinner; they'd sometimes go to the zoo or sightseeing. What else did they do? Nothing, except try to think of ways "to get out of Alma. Unsuccessfully."

Then, in second year, Leary thought up a project: putting together a book of stories on the lives of some of the Jesuit Brothers. Fifteen men were chosen as subjects, representing each of the four centuries since Ignatius Loyola had founded the Order (in 1541). Jack Leary was both editor and a contributor. He produced the story "Scaffolding to the Stars," the life of Brother Frank Schroen, S.J., a turn of the century Baltimore artist who painted religious murals in churches and colleges from Boston to Kingston, Jamaica. His religious life was preceded by a period of possession (by the devil, apparently), which Leary colorfully captures. One of the most charming and stylistically creative stories in the collection is the life of Brother Alphonsus Rodriguez, S.J., a contemporary of Loyola's. It is titled "A Watch on Majorca" and is from the pen of Jerome F. Diemert, S.J., Father Leary's best friend in the Society, and a gifted philosopher who taught at Gonzaga University in the early sixties until his untimely death.

The book was accepted for publication by Macmillan and came out in 1951, entitled *Better a Day*. Meanwhile, shortly after the manuscript was assembled, in the summer of 1950, Jack Leary was called home to Spokane to help care for his very ill mother.

The doctors urged that she be hospitalized for treatment. After shock therapy and consultation it was determined that she was not improving. The heart sick son returned to Alma after having committed his mother to a hospital for the mentally ill.

Father Wilfred P. Schoenberg, S.J., tells an interesting story about Jack Leary at Alma in the spring of 1950, in his chronicle of Northwest Jesuit history, *Paths to the Northwest*. Schoenberg, Jack's classmate at the time, remembers a letter that Leary wrote to the President of Gonzaga, Father Corkery. Leary had read an editorial in *America*, the national Jesuit weekly, making note of President Truman's support for the teaching of natural law in American law schools and criticizing legal positivism. Leary urged Corkery to present Truman with an honorary degree when he came to the state in May to dedicate Grand Coulee Dam.

The proposal was brilliant and Corkery recognized it immediately. There was no time to lose. A conference via short wave radio was arranged between Gonzaga and Alma, and Leary. . . presented through the Alma operator, detailed plans for the proposed ceremony.¹¹

Not wishing to accept a degree from an institution other than his own alma mater, Truman declined. Instead, a citation of merit would be accepted.¹² On May 11, the President of the United States arrived by motorcade, accompanied by Bishop Charles White of the Spokane diocese and a civic committee, for this was not to be a political event. The ROTC Honor Guard led the procession with the band playing a lively march. The stage had been placed at the north end of the quadrangle and the faculty assembled in full academic garb. About 4,000 people witnessed the event which made the front page banner story in the *Spokane Chronicle*. It was the first time an American President had delivered an address on a Northwest college campus.

Jack Leary eagerly listened to the evening news broadcast from the local San Jose station that night. Truman's "Gonzagoe" speech was the featured news story, according to Schoenberg's account.

Encouraged by their first successful writing venture, the theologians-turned-authors began another book, in the third year of studies. This time 16 Jesuit priests, all Americans, were commemorated and several new authors broke into print in the second biographical collection, *I Lift My Lamp*.¹³

The patriotism and militant Catholicism evident in the introduction to this volume, written by Editor Leary, reflects the postwar mood of the country and the idealistic belief, since dimmed, that the human race would somehow be moved forward by American leadership. Leary's prose echoes the way we felt about ourselves in the early fifties:

More and more it seems now that a wise Providence has precious designs upon America. Her eminent position in world affairs, her bounteous resources, her idealism and generosity, her sense of freedom and fair play mark the country for leadership in the long process of man's historic development. (p. xiii)

The story Leary wrote for this collection, "The Builder," chronicles the life of the Jesuit immigrant priest, Arnold Damen, and his work among the Irish, Polish and Italian immigrants on Chicago's West Side, from a time long before Chicago had any sides. Interestingly, Damen is remembered among members of his Order for two of the same talents Father Leary himself would develop in the decades ahead: a talent for building (and raising money for building); and a gift for public speaking and preaching. He says of Damen in his biography:

Sometimes all that changes the tides of history and sets progress in a different groove is the stand of a solitary man. . . he resolves to stroke against the current. His doing that is infectious; others are caught up in the same spirit; a movement is afoot. (p. 232)

Here is the thought that will continue to intrigue Jack Leary, and give direction to his own personal history: the search for the essence of leadership.

The development of style between the time of Leary's first and second publications is considerable. He has found, as they say of writers, his own "voice"—a folksy, conversational cadence, with long, sometimes lyrical, sentences.

At the end of third year came ordination. "I was then 31, getting along in years. That

was a high moment in our lives." On June 15, 1951, at St. Mary's Cathedral in San Francisco, Archbishop John Mitty elevated John P. Leary and 13 other classmates from Alma to the priesthood.¹³ One disappointment at ordination was that the men from the Oregon Province had lobbied diligently to try to get the location moved closer to home, unsuccessfully. (The following year permission was granted.) The new priest, Father Leary, was not impressed with Archbishop Mitty, who he tells, "was a kind of crabby old guy, whom we never once met until the day he ordained us. He'd never been out to Alma to see us, even though we were part of his diocese."¹⁴

Father Leary said his first Low Mass the next day, at Alma College, and then came home to Spokane for his first Solemn High Mass at St. Aloysius Church, held on July first. The Rt. Rev. Monsignor Frances Bonora from Burke (who had tried to recruit him as a boy) assisted at the Mass. The Rev. Francis Corkery, S.J., President of Gonzaga University, preached the sermon.

Among the guests who attended the afternoon reception at the home of Mr. and Mrs. F.R. Leroux, were Aunt Julia Monahan from San Francisco, her son, Jack, and daughters, Anne and Mary; Paul Corcoran (all the way from New Jersey) and his sister, Anne; Frank Murphy from Los Angeles; Mary Leary Mansfield, husband John and family from Great Falls; Sheila and Les Klampe from Salem and children, Pat, Lorna and Christine¹⁵; Tom Sullivan from New York City; Tom Foley and his father, Judge Ralph Foley; Father Bill Costello, S.J.; John and Dan Leary; Art and Tess (Leary) McDonell; Eli Thomas (the man who would later help start New College of California); and Mrs. Gillespie, the neighbor who advised Agnes to enroll her son at Gonzaga High School. Many Jesuits and former classmates also attended.

Agnes Leary did not attend her son's ordination. She wasn't able to rejoice at his solemn Mass at St. Al's. On some other occasion, perhaps his final homecoming, she will be able to celebrate her life-giving gift of a son to God's Church, but not then. Jack went to St. Joseph's Home for the Aged to say Mass for his mother:

She was tense, and had a very frightened, dogged look on her face. I said Mass, she received the Eucharist; but she didn't believe any of it. She may have known what was going on but thought it was all fake.¹⁶

The experience hurt deeply.

Back to school. At the end of fourth year theology came the "Ad Universam" exam, a four-year comprehensive test. Those who pass it are eligible to become "professed fathers," in later years, if the Provincial and the Father General of the Society vote to recommend this, a status given to those who have led exemplary lives, and who have passed all the required major examinations. Father Leary passed the theology exam. After theology, some men are assigned to teaching; a few go into Tertianship for a year, a year of leaving studies behind to attend a "school of the heart." Father Leary and three others were sent to Port Townsend, Washington, for Tertianship, under the direction of Father Leo Martin, S.J., whom Jack describes as a "very holy, 'old shoe' type of man." There were older men there too, a total of about 30 Jesuits.

One of the highlights of Tertianship for Jack was a trip to Seattle to see President Truman. Father Martin called him in one day and said:

I hear Harry Truman, your great friend, is in town, and I was trying to figure out a good reason to let you go in. I have this friend visiting with me, and he needs a companion, so

you can go in (to Seattle.) Now don't tell them I sent you in to see Harry Truman; I'm not a known Democrat—in fact, I've been a life-long Republican."¹⁶

Leary comments that some of his colleagues did find out and "they wouldn't let me live that down for a long time. Leo Martin had a pet!"

During Lent, ministerial assignments were made; Jack Leary became the chaplain's assistant at Sacred Heart Hospital in Spokane. The chaplain, Father McNamara, was not well, and his new assistant ended up covering the entire 600 bed hospital, sometimes day and night. He was constantly being summoned to minister to victims of accidents, "people dying, people out of the Church for fifty years. . . It was a powerfully exhausting experience, a tremendous harkening back to one's priestly vocation."¹⁷

More schooling! Father Provincial, Harold Small, S.J., in the spring of 1953 (at the end of Leary's tertianship), assigned him to go to Rome to the Gregorian University for doctoral studies in social ethics. Leary's good friend, Father Joseph Conwell, S.J., was also being sent to Rome to pursue a theological degree, and it turned out that they sailed on the same day, July 23, and shared a cabin. Leary describes that first experience, seeing his parents' homeland:

I remember getting up very early in the morning on our arrival and looking through the porthole: there in the distance in the breaking dawn was the green land of Ireland. It touched me, just to see it there, looking so swanlike clean in the early morning.¹⁸

They had arrived at Cobh, the port city of Cork, and a large group disembarked onto a tender, about 700 travelers, Leary guesses. Aunt Mary Harrington, Paddy's sister, was waiting, and "knew me right away." They drove in to Cork City, then about 80 miles farther to the Harrington home near Bantry where a big family dinner was served. "They put about six potatoes on my plate and ham and cabbage. I said 'I'll take two potatoes.'"

The next few days were spent meeting and visiting cousins and second cousins. Then Jack Harrington and his brothers, Paddy and Dennis, (Aunt Mary's sons) drove him up into Sligo to visit his mother's side of the family, an all day trip. Aunt Annie Candon and her family were waiting in Collooney and the young priest was welcomed with great enthusiasm. There was a great all day party. Peter Doyle, Agnes' only surviving brother, inherited the family homestead and married Maggie Parkes Doyle, one of Jack Leary's favorite aunts. He describes her:

When she'd got a few beers in her, she was a kick. 'Sure an' when I was a little girl, didn't I see Parnell. I was out in the yard and me father was all dressed up and had his big hat on. . . Then around the bend came the chariot and Parnell, great crowds following him. And me father took off his hat, bowed very low and said, 'Hail, Parnell!' And sure an didn't Parnell stop and talk with me father. And the poor man was dead in a month.

The following summer Jack went back to visit the DoYLES during a break from his studies:

I was going to say Mass for the family in a convent near there and while I was vesting, Maggie came in. I looked around and saw her. 'Ah,' she says, 'I was just standing there admiring the fine graceful arch in your back. All of us little Parkes used to kneel behind the Doyles of a Sunday and we'd all be admiring the fine graceful arches in their backs.'

Annie Gallagher, her daughter, now 85 years old and a charming character, has been visited on every trip Jack Leary has made to his parents' homeland, since his first tour in 1953. Annie is so funny, according to Jack, that she could "go right on the Abbey Stage":

She talks a mile a minute and has the funniest old saws and insights about things. Her husband Tommy is a very prosperous farmer. He sold a bunch of cattle and didn't tell Annie about it. Instead of putting the money in the bank where she could see it, he buried it in the field near the house. He bought a ewe and three days later the ewe ran at him and broke his leg, so he was in the hospital for some weeks. He said to Annie one day, 'Annie, I am ashamed to tell you this but I sold some cattle and instead of putting the money in the bank I buried it in the field. And she said, 'I went home and got out me boots and went out through all that pee and manure and got all that money and put it in me own name.'

There were several more weeks of visiting—cousins in Dublin, Aunt Katie O'Donnell (Agnes' sister) in Birmingham, England, and more cousins in London. Father Leary spent the remainder of that summer, after a trip to Lourdes, at a Jesuit House of Philosophy in France, near Lyons, at Val Pres L'Epuis, where he studied French and Italian and ventured out on day trips. He went to Berlin for ten days to stay with a cousin, Mary Sullivan (Paul Corcoran's granddaughter) and her husband, Walter, then a reporter for the *New York Times*, later to become the paper's science editor. Jack Leary was introduced to opera, and taken in to East Berlin. He had entered, perhaps, the richest phase of his education, and he absorbed everything he saw like a hungry sponge. Here in the Burke native's first experience of European culture was germinating, possibly, a later pet educational program: Gonzaga in Florence (established by Leary in 1964.)

Leary arrived by train in Rome early in October. It was nearly midnight, he recalls, as he walked up to the old remodeled palace, the Palazzo Borromeo (dating back to 1600), where about 100 Jesuits would be staying, eight blocks away from the "Greg." Everything was locked up and Father Leary had to spend the night in a hotel. The next morning, Father Rector explained, "Oh, we cannot leave the doors open at night; we have so many "row-bears" here (robbers)." The American priest thought to himself as he looked around at the simple furnishings, "There would be nothing to rob." Thus began two years of study in Rome.

It seems that the Italians go about studies in a more relaxed way than Leary had previously experienced. He attended classes six or seven times a week, most of them taught in Latin from Latin texts. But there was a lot of free time to roam through the city, and if one could persuade the procurator to finance it, to go to Assisi or Sienna. Summers

were entirely free for travel from May to the end of September. Jack's friend, Jerry Diemert, S.J., was also studying at the Gregorian and they enjoyed traveling up and down Italy together.

At Christmas he was sent out on "supply" (to answer a request for ministerial help) with Fr. Neil McCluskey to Nuremburg. In a little town nearby lived Theresa Neumann, known for her stigmata, mysterious markings on her body in a pattern of wounds similar to those of the crucified Christ's. Leary went to see her and found her fascinating:

The wounds on her hands are a dark red about the size of a nickel. . . On Fridays she bleeds profusely. . . She talked with us in our broken German, a very nice simple peasant woman, 55 years old, clear candid eyes, works in the field. . . She has not eaten any food since 1927, save the Sacred Host.²⁰

The summer of 1954 was a feast of travels. After witnessing the canonization ceremonies of Pope Pius X with 500,000 people in Rome, he traveled to Venice. He had asked his Provincial for a four month summer leave from studies to conduct a sociological and economic survey of 13 European nations: Switzerland, Austria, Germany, Sweden, Denmark, Great Britain, Ireland, Belgium, The Netherlands, France, Spain, Portugal and Italy. He contacted the American Embassy in each country for advice on what to see and whom to contact. He took copious notes on his interviews and investigations. From Venice, he went on to Vienna, commenting to his sister in a letter that "Austria is the most beautiful country that I have ever seen," and then spent several days in Geneva, Switzerland. Then to Fribourg and Heidelberg, Germany (one of the few cities that had not been bombed) and to Bingen on the Rhine: "a lovely little town, the streets bedecked for Corpus Christi."

He proceeded to Cologne, to the great cathedral there ("being excellently mended where it was bombed") and into Copenhagen, Denmark, "in search of social data"; and finally to Stockholm, Sweden:

The Roman collar is a source of endless staring by natives and those on the train. Most priests don't go third class. They should. This roughing it has been excellent for me, living out of a small canvas bag, missing meals now and then, stretching my marks and francs, driving a bargain with hotelkeepers. . .

After studying, firsthand, the Welfare State in Stockholm, Leary traveled to Holland and Belgium and then to England to a Social Congress at Hull. From July 31 to August 5, he attended meetings, interviewed politicians and went to lectures by the British economist, Colin Clarke. Following a short trip to Scotland and Northern Ireland in mid-August where he conducted a retreat at the Loreto convent and visited relatives, the student priest spent the last month of summer vacation in Spain. A visit to Ignatius Loyola's castle was the highlight of his stay. He said Mass at the Chapel of the Conversion (where Ignatius, recovering from battle, started reading spiritual books instead of romances) and also at the church next to the Cave at Manresa where the founder of the Society lived nearly a year in penance and prayer, writing "The Spiritual Exercises."

On October 13, Father Leary was back in Rome, working on the last draft of his thesis and correcting proofs that had been sent over by the publisher for *I Lift My Lamp*. (The

book was published by Newman Press, Westminster, Maryland, in 1955.)

Leary titled his thesis, "The Morality of Inheritance Taxes Levied During the New Deal-Fair Deal Era in the U.S.A." The topic reflects his own political interest in the Roosevelt and Truman administrations. Also, his personal attitude toward scholasticism, its strengths and limitations, appears here for the first time in print:

Neither Aristotle nor Aquinas said all that was to be said on the matter of private property. Actually only continued research and persevering applications of old ideas to new situations, the process of clarification, of adapting and qualifying ancient formulas which were induced to in an age when it would have been . . . impossible to have seen what we see now, the job of elaborating, enriching, narrowing down, deepening; all these are functions proper to a philosopher.²²

Which is not to suggest that Leary thought this to be the only function of the philosopher. He devoured the works of modern philosophers, and later in the classroom encouraged his students to do likewise.²³ At New College of California in the 1970's he truly experimented with educational formulas and permitted a wide range of non-traditional subjects to be taught. Then having studied the results, he turned back to the heritage of the humanities, at Old College, Reno, and the systematic framework for acquiring permanent values that a grounding in Aristotelian-Thomistic philosophy seemed to him to nurture.

During the period of study and travel from his base in Rome, Father Leary wrote down his observations and sent them home to be published. Articles on his experience of coming "home" to Ireland; of visiting East Berlin, getting a glimpse behind the Iron Curtain; the spiritual impact of living in Rome and of his visit to Lourdes—all appeared in the pages of the *Oregon Jesuit*. He wrote letters to members of the family, long epistles once a week chronicling his journeys, to his sister, Sheila, and her family; and also letters to aunts, uncles, cousins, his mother, Jesuit friends. That he felt a strong need to share all of his wonder and appreciation of the Old World and its people is clear. It was as though all this enjoyment must be brought to serve some purpose, the material made "spiritual."

At Lourdes he was at first dismayed by the commercial enterprises and carnival spirit of the place, but after experiencing the prayer, the processions, the liturgies and the "unashamed faith" of the throngs of people, he saw it as

the Church in miniature, caught still in a quick moment, immersed as she must be in material things . . . trying to sacramentalize all these things . . . how every material thing used well and spiritualized became sacred. . .²⁴

The young Jesuit, in July, 1955, finished with his studies, was ready to come home. The men who are sent to Rome, "to pick up" (as he puts it) "the orthodoxy Ecclesiae," are often destined to be chosen to teach in the Jesuit Houses of studies, at Sheridan or the Mount. But the call to come back to Gonzaga was apparently a call of greater need, and so in July, Jack Leary returned to Spokane. Father Corkery sent for him and in his deep stentorian voice announced, "John, I have a surprise for you. I'm going to make you Dean of Education."

And John answered, "I don't know anything about education. I've never had any courses in it."

"Oh, that's all right," the President of Gonzaga answered. "It's only a preparation for something bigger. And I'll have you direct the Summer School too."

"All right, Father. I'll try."²⁵

When Leary went in to see Barrett Corrigan, S.J., the presiding Dean, and asked him to tell what the job entailed, Corrigan, he reports, handed him the keys to the office and said there was nothing to tell. "Just sit down and start being the Dean."²⁶

So began John P. Leary's career in administration at Gonzaga University.



Figure 4. Paddy (Patrick John) and his brother, Dan O'Leary, taken probably in Butte, Montana, in 1906. (Leary's father and uncle)



Figure 5. The cottage in Bantry where Grandmother Johanna Leary lived with her daughter, Mary, Mary's husband Jack Harrington and their eight children, from 1920 until Johanna's death, at age 99, in 1935.



Figure 6. Agnes Doyle Leary, Jack Leary's mother, at age 27



Figure 7. John Patrick Leary, Agnes' firstborn, at six month of age.

CHAPTER THREE

THE GOOD YEARS AT GONZAGA

Perhaps education departments should be periodically invaded by philosophers. Some fruitful changes were engineered by the new man in the Dean's chair during the years 1955 to 1958.

One of these changes was to streamline the requirements for teacher certification. The postwar baby boom had created a teacher shortage and Spokane was a family town. College graduates with majors other than in education were seeking certificates and Gonzaga responded. The Accelerated Teachers' Program, as it was named, allowed adult graduates as well as seniors who had completed work in their major fields of study to take methods courses, Washington State history, and complete their cadet teaching, all in one semester. As Father Leary saw it, the main thrust was "to get rid of all the crap."¹ He persuaded the State of Washington's Superintendent of Public Instruction to agree to authorize the program. The United States Department of Labor, in a special bulletin, cited Gonzaga, along with four other schools, for preparing to meet the needs of a steadily growing school population.

Evening courses for teachers leading to a Masters Degree in education were offered for the first time in 1957, according to a story in the January issue of the *Oregon Jesuit*.

During his term as Dean, Leary also directed the University Counselling service and the Summer School program. Because he felt a textbook was sorely needed for the introductory course in education, he also wrote a book during this period, titled *Introduction to Education*, which was published in 1960 (New York: Pageant Press) and which received the publisher's Book of the Year award.

The book contains a terse but lively summary of the history of classical education and modern philosophy, and of the impact of these upon American education from 1800 to the present. It advances a strong case in favor of a broad exposure to humanistic studies and against premature specialization on the university level. Perhaps most interesting from our story's point of view are the ideas he puts forth in this book that will later surface as strong elements in the colleges Leary would start up in California and Nevada in the decades following.

He stresses that education is a self-directed process of growth, as in nature, growth in "proportion"; that is, some things are more important than others.

In a democracy a fixed set of values cannot simply be imposed; that would "prolong infancy" in the learner. He urges that teachers take the student right where he is:

The students who come each year to a university are the matter it must work with. It should learn to cope, not with some ideal student off in a Platonic world, but with these boys and girls who are here right now.²

Leary recommends that every administrator teach at least one class, one term a year. He follows his own advice. In thirty years of administration, most of it spent as a college president, he has always taught at least one philosophy class. "The picture of administrators far removed from the student who is, after all, a central and pivotal factor in education, is not a healthy one." This attitude characterizes a main feature of his administrative style: his open door policy and his notable popularity with students who are allowed to drop by his office and chat. At Gonzaga, he came to know almost all of the students by name. Father Twohy remembers being astonished by this feat:

If you ever walked around campus with him, it was, 'Well, Bill'; 'Hi, Betty'; 'Hello, Mike'—everybody by name. He worked at it. He'd go around to all the residence halls. He had a lot of trust in young people, a lot more than most Jesuits had.³

In 1958, as he was ending his deanship in the school of education, Leary delivered a speech to the annual Alumni meeting expanding on his educational philosophy, "Not By Science Alone." (The speech was printed later in *Vital Speeches*.) It was a response to the furor in educational circles as a result of the Russian launching of Sputnik, the first earth-orbiting satellite put up in October of 1957. Leary urged schoolmen not to panic and abandon the humanities in an attempt to emphasize science and mathematics. This excerpt was quoted in a local newspaper story; Leary was beginning to become a regular "item" with the local press:

Strength of spirit is far more important and potentially powerful than all the energy in our Brother Sun. The schools must nourish that spirit and give to it the assurances, the sympathy, the thirst for justice that will eventually make science, in wise and good hands, the faithful servant it should yearn to become.⁴

One especially happy event in the personal life of Jack Leary occurred at this time. Ever since his return from Rome in the summer of 1955, Jack had made a practice of going out to see his mother at Medical Lake every Tuesday afternoon. He'd take a cake and a thermos of coffee and drive out to visit her. Her response was always something like, "Don't bring all that stuff. I told you, you are not my son." This went on until early in the spring of 1957:

I went down one day, and her hair was all combed, and she said, 'Well, Jack. How are you?' It was like she had come back from the dead! In two weeks they let her out. Thorazine had enlarged the arteries. She lived in a little apartment on Augusta for about three years. She was marvelous, the best I'd seen her in about 30 years.

Agnes Leary was able to travel to Salem to see Sheila and her three grandchildren, and capably managed her affairs, drawing her social security pension. She was now 72 years old.

Then, one month, to save money, she decided to stop taking her medicine. Soon she slipped back into her former illness, cerebral arterio-sclerosis, and thereafter, until her death in 1964, was in and out of Eastern State Hospital and Spokane area nursing homes. But for three wonderful years, Jack Leary had his mother back. It was an exhilarating time. And at Gonzaga he was being groomed for the most triumphant years of his life.

In 1958 a new position was created to gentle the president's administrative load in the growing university, the position of Academic Vice President, with supervisory power over all the schools within the University. John P. Leary, S.J. assumed the new title, and at

the same time was named Dean of the College of Arts and Science. Neil McCluskey, S.J., Jack's classmate, education editor of *America*, and author of *Catholic Viewpoint on Education*, succeeded him as Dean of Education.

Leary tackled his new job, like the last one, with gusto. He created the Faculty Senate, a forum for the lay and Jesuit faculty members to discuss academic policies and an opportunity for the first time for lay faculty to exert some influence on the shaping of the university. As new lay faculty were hired (by Leary) to meet the needs of the increasing student population, a number had European backgrounds and educations. Leary seemed to purposely be enlarging Gonzaga's world.

As Academic Vice President, Leary also decided to start recruiting students; the University which had largely been a non-residential school in the first 75 years of its history, gradually shifted to a residential school, with students from all over the country and from around the world attending. He comments that to begin with, he and Father Dick Twohy went to California and one took the Bay area, the other Los Angeles, where they'd each visit a dozen schools. Then the next year they would switch. Gonzaga had not had California applicants before; now there were about 40 or more coming each year.

The most notable innovation in Leary's plans to broaden and improve the academic life of the school was the Honors Course which he designed and initiated in the fall of 1958. One detects in the prologue of the brochure the germ of his later educational programs: New College, Old College and Masters of Leadership College.

If the free world ever needed to give special attention to persons with exceptional qualifications, it needs to do so now. . .

The program proposes to put the student under sustained and rigorous direction. In assignments, in the organized colloquium (seminars), in the selected reading matter. . .the University feels habits of concentration, discipline and analysis will be developed. But still so much growth depends on the grower. Environment can persuade and admonish, but it cannot coerce. . .

The theme running all through the program is this admirable combination of good student and good professor engaged in the task of learning. . .a many-fronted development in the qualities that mature people prize—sensitivity, articulateness, discerning judgment, the social graces and responsibility.

A whole personality is a beautiful and wonderful thing. . .exercising that dual, almost sacramental role of light in darkness and the still, wise voice that is heard without clamor even in the noisiest of dwellings.⁵

The faculty was hand-picked, and most of them possessed doctoral degrees. The class load contained 18 hours of humanities courses plus math and science, with two hour evening seminars twice a week, a discussion and integration of special readings related to the course offerings. Certain required courses (Composition I, foreign languages) were

waived, although all honors students were expected to learn a foreign language on their own with special weekly seminars.

Some faculty members balked at the idea of a "select" faculty. Leary reveals:

"Pop" Davis (Father Lyle Davis, S.J.) said,
'Damn it, I'm not going to take that kind of
a course—I don't believe in this sort of
elitism. What is Jack Leary trying to do?'

And I said, 'You are a good teacher and we are
trying to give better courses and better ex-
posure to brighter students.'

He said, 'All right, I'll do it. But I'm
against it.' Then he really got to like
it a lot. . .⁶

Within a few years after Gonzaga's first Honors Course was drafted, all the Jesuit schools in the West had one. Gonzaga's program is now in its twenty-eighth year and is being directed by Michael Herzog, one of its early student enrollees.

Jim Wickwire of the first year Honors group has saved an interesting letter from Father Leary that dates back to 1959, when Jim elected to leave Gonzaga to play football at Columbia Basin Junior College. The letter is an example of Leary's personal approach to administration; he typically wrote to students who left the University for one reason or another. He also maintained a personal correspondence with many students, after they graduated. (Today, after over thirty years of teaching, he has a Christmas list that numbers 800.) Excerpts from the letter to Wickwire, now an internationally renowned mountain climber:⁷

Your decision certainly leaves philosophy
and theology and the humanities generally
with deep gashes.

Perhaps some time and reflection will help
you to see, along with God's grace, that
wisdom will not be won on the gridiron.
It hurts me no end to see a kid with your
character and ideals giving in to the brash
cult of athleticism.⁸

Jim Wickwire did return to Gonzaga in the fall of 1960 and later earned a law degree from Gonzaga's Law School. He now is a senior partner in his own firm in Seattle and is a leading expert in Alaskan tribal law. But he still hasn't completely given up the "brash cult of athleticism." Jim comments on his decision to return: "It was a pivotal turning point in my life. I'm sure that Jack Leary's advice was a factor in the decision."

One of the means Father Leary used to fertilize the soil of campus discourse in his term as Academic Vice President was to bring notable public figures to the campus as guest speakers. Two who came were United States Senator Eugene McCarthy, Democrat from Minnesota (and in 1968 the unsuccessful candidate for the Democratic presidential nomination); and Martin D'Arcy, S.J., from England, an internationally recognized scholar and writer. In the spring of 1960, the presidential candidate, Senator John F. Kennedy visited

the campus and delivered an address to the student body in the old gymnasium.

The Jubilee Inauguration

After dinner, in the Jesuit dining hall, on July 19, 1961, John P. Leary, S.J., was sworn in as Rector of the Jesuit Community and the twenty-first President of Gonzaga University. He was 41 years old. Father Schoenberg, S.J., Oregon Province historian, commented at the time: "It would very probably be the most vigorous and most creative period of Gonzaga history."⁹

The civic commemoration of Gonzaga's 75th Jubilee year coincided with Father Leary's inauguration as President. It was a festive weekend. On Friday morning, October 27, a symposium was held addressing the topic, "What it Means to be Free," chaired by John Fahey, KHQ-TV program director. Attorney General John J. O'Connell, Assistant Attorney General Thomas Foley, Jerry O'Brien of the Associated Press and Robert Phillips, M.D. were panelists. That evening, another symposium was held on "The Problem of Love for the Adolescent," led by Dr. Franz Schneider, Assistant Professor of English; the other participants were: Father Van Christoph, S.J., Justin Maloney, Jerome Sweeney, M.D., and Mrs. Dorothy Darby Smith.

The inauguration was held on Saturday afternoon in the school gymnasium, followed by a reception. Among the distinguished speakers assembled for the event were Raymond J. Swords, S.J., President of Holy Cross (who delivered the inaugural address); Spokane Mayor Neal Fosseen, Attorney General O'Connell, Governor Albert Rosellini, and Spokane Bishop Bernard J. Topel.

When Father Richard Twohy, S.J., as master of ceremonies, introduced the new president he remarked:

Once in a great while a man is appointed from the top who would, in a democratic election, have received the vote of every member of his community. . . Father Leary approximates the ideal Jesuit. He is St. Ignatius' *contemplativus in actione*. . . a man who can do in a day, with apparent ease and assured grace, more than most of us can accomplish in a week. We respect him for that. But we love and revere him for his Christian humanity.¹⁰

Ed Haasl, student body president (and member of the first Honors Course class) reflected on the respect and popularity Leary enjoyed with the students: "We know him as a teacher, as a friend, as a confidant, and as a man of God."

And when the young president, having been "read into office" by the new Academic Vice President and former high school Latin teacher, John Taylor, S.J. (the man who might have been president himself), he stood in his distinctive doctoral gown with white striped sleeves, looking every inch the Renaissance noble, and addressed his lieges:

God is wont to energize frailty, and He can lace even inconclusive substance with such cords of vigor and compassion, and even at times with vision, that the perceptive will know to whom the glory redounds.

I have few illusions. But in whatever months and years I captain this old place I shall expend myself. I think I know a little of the expectancy that may attend these efforts. I know what the young and discriminating and the old who are wise yearn for—and these are the horizons we shall focus upon.

May God give me the honesty and discretion and love to do what a leader is supposed to do—to lead.¹¹

The next morning, Sunday, a Solemn Pontifical Mass was celebrated at the Spokane Coliseum. Many distinguished visitors, several Northwest Bishops, and the entire Gonzaga community participated, acknowledging a debt of gratitude to the early Jesuits who established Gonzaga 75 years earlier in 1887. Bishop Bernard Topel was the principal celebrant and Father Joseph McDonnell, S.J., from St. Francis Xavier Parish, Missoula, Montana, delivered the sermon to a crowd of about 2,000 students, faculty members and guests.

A New Campus is Fashioned

In 1961, when Leary began his presidency, there were 1700 full time students enrolled, up from about 1300 when he took office as Academic Vice President and began a concerted recruiting effort. But the youthful population bulge was also going to aid this effort. All over the country, freshmen applications were up and the federal government was looking at ways to help the colleges provide support services for their burgeoning populations, chiefly through bonds issued by the institutions at very low interest rates (2 1/2 to 3 3/4%). The stage was set for physical plant expansion and at the helm was, suddenly, a man who could accomplish it.

The building program that President Leary launched in 1961 was part of a long range plan for the University that probably dates back to 1954. In that year a study was made by a Chicago consulting firm named Gonser and Gonser. Father Art Dussault, S.J., working with Mr. Gonser, created a development brochure called "Frontiers Unlimited," which projected a plan to raise 16 million dollars over three decades, build ten buildings, create a six million dollar endowment, renovate existing structures, and acquire the necessary land.

The brick and mortar era at Gonzaga in fact began in 1954 with the construction of the Student Union Building (the "COG") and the women's dormitory, Madonna Hall.¹² There were seven major buildings on campus at this time.¹³ In September, 1956, the groundbreaking for the Crosby Library took place; it was dedicated on November 3, 1957. Now there were eight. When Leary became president, the swelling student enrollment, the forward-moving spirit of Kennedy's New Frontier, and Jack's own vigorous, optimistic personality conspired to bring Gonzaga into its present configuration as a modern urban university campus.

Just days after his swearing in as president, Leary announced his plans for new construction valued at 1.5 million dollars, at a Board of Regents meeting on August 2, 1961, at the Hayden Lake home of Charles Finucane. He was off and running. The inauguration was yet to take place.

Within the first few months of Leary's presidency, five new buildings were started,

plus a half million dollar annex to the student union building. These six projects were dubbed the "Jubilee Buildings"; they were dedicated, along with the newly acquired Webster School, on October 28, 1962. They were: St. Catherine and St. Monica Hall; Hughes Hall (the Chemistry building); Rebmann, Alliance and Campion—three small men's dormitories. The dedication ceremonies were held in Hughes Hall and dignitaries present included Mayor Neal Fosseen, Attorney General John J. O'Connell and Senator Warren G. Magnuson. Father Leary's remarks on this occasion reveal his daring faith and optimistic spirit:

The seven buildings scattered over more than fifty acres represent an investment of over \$3,000,000 and a dream. The money is like all money, spent, but not around yet.

And the dream—we have to shade our eyes to see it. . . It is swept clean around the young with the tumult and promise they afford. . . Lessons of truth, authenticity and beauty are to be learned in these precincts. Nothing less would warrant such hope or expenditure.

As dawn catches the immense pile of brick and steel, tile and mosaic, the pleasing and the functional in its early light, we ask God to keep virginal our purpose and to help sustain the other builders who must with young mortar build imperishable structures.¹⁴

The trustees of the University at this time (1962) were, of course, all Jesuits; they were also called House Consultors, and they met with the Rector-President on a regular basis to advise him. So Leary was not alone in his decision to build; but he was not required to take their advice, either.¹⁵

Father Richard Twohy, a consultor-trustee later in the decade, when questioned about whether Father Leary was inclined toward a consultative approach to governance, replied:

He took the initiative in a lot of things. I remember a couple of times when everybody would say "no." But he didn't have to follow the consultors, of course, and if he didn't want to, he didn't. He would listen to what they said, and was always very pleasant. We very seldom got into any kind of unpleasantness.¹⁶

After a "visitation" to the Gonzaga community in January, 1965, Provincial John J. Kelley, S.J., wrote to Father Rector Leary and advised him to communicate better with his consultors, especially in financial matters, suggesting that the Provincial may have had to listen to some complaints.¹⁷ But this is the first indication in the correspondence that there was any uneasiness about Leary's expansion program. During the years 1961 to 1965, as soon as one project was completed, another one smoothly got underway.

Just a few months after the fall Jubilee dedication of the seven new buildings, plans were going forward on the Jesuit residence, which had been announced in May, 1962. Father Alex McDonald, S.J., the Provincial, had given Gonzaga permission to solicit funds for this project, but in a letter written in January, 1963, he expresses amazement at Leary's report that \$25,000 worth of work had already been done on the building: "Surely there is some mistake here. No permission has been given for such an expenditure."¹⁸ He cautions that the "Instructio" by Father General on "Buildings of the Society" must be carefully followed.

The fact that Leary was nevertheless not restrained from launching any of these building projects was probably because of his formidable ability as a fund-raiser. By the end of 1964 his annual letter to Rome reports that he had raised \$1,023,000 in pledges for Jesuit House and the remodeling of the Administration building (formerly used as Jesuit living quarters), almost all of it from University alumni. The class of 1912 had contributed \$50,000; Horace and Christine Bozarth from Wenatchee provided \$75,000 for the chapel. Father Jerry Diemert, S.J., had an expression for Leary's talent at persuasion in fund-raising: "It is a terrible thing to fall into the hands of the living Leary."¹⁹ Leary reveals that he worked on Mr. Bozarth for about eight months. "You don't have to give it all at once—just space it out," he told him. When Bozarth came to the first Midnight Mass on Christmas in the new chapel a year later, he walked over to the President with tears in his eyes and said: "Thanks, Father Leary, for making me do this."²⁰

The alumni, just five or six years earlier, had been contributing roughly five or ten thousand dollars a year. President Leary energetically pursued them, organizing dinners all over the West, which were well attended social affairs at which he would give his inimitable speeches about the great successes at Gonzaga and her dynamic, hopeful future. The alumni began to be a significant force in the University's development.

The 1964 letter to Rome²¹ mentions also the Retreat House annex that had been added to the "recently purchased estate in the north part of the city" (the Jay P. Graves home on the Little Spokane River); the new dining hall now underway (Cataldo), which was a "gift of a generous benefactor"²², and plans for six new small residence halls to be built in the coming year. (Dooley, Cushing, Roncalli, Crimont and Chardin were the five that were completed; Cardinal Bea House was built in 1966.) The same letter reveals that the Kennedy Pavilion was three-quarters finished. Not mentioned were two small men's dorms that had opened in the fall of 1963: Robinson House and Lincoln House.

The "Historia Domus" for 1964 tells us that there were now 2,162 full time students (839 of them living on campus) and 332 part time students, which included the Jesuit Scholastics from Mount Saint Michael's²³ (who were now taking their collegiate courses on campus), and nurses from Sacred Heart School of Nursing.

The financing of all of the residence units, as we have said, was made possible by low interest bonds issued to the federal government (FHHA); the projected revenue of the dorms, the room rental fees, would make the annual payments. Thus the debts would, in a sense, self-liquidate.

The Student Union annex was funded by a student fee of ten dollars each semester, to help retire the loan in 15 years. Their self-assessment actually covered only \$333,000 of the \$450,000 cost. The Kennedy Pavilion was supported also by a student fee of ten dollars per semester, which covered about half the cost of construction; the University would match this contribution. Henry Day from Wallace, Idaho, the mine owner who sent Father Leary's father to Arizona for treatment, contributed \$70,000 which was used to bring the interest down from five to three percent on the loan amount.²⁴

When the specifications for the Chemistry building (Hughes Hall) were put out for bids in December, 1961, a large part of the building's cost had already been accumulated in gifts. Edward Hughes, Spokane, a member of the Board of Regents, and his wife, donated insurance stock worth a quarter million dollars for the project; other large gifts

were \$50,000 in mining stock from Mr. and Mrs. Thomas E. Wynecoop (an alumnus) and \$38,000 from Mr. and Mrs. John C. LeBret.²⁵ But Leary had to ask the Provincial in April, 1962, for a loan of \$128,000 to complete the building.²⁶

The Webster School purchase (for \$115,000) was backed by pledges totalling about half that sum which Leary solicited from the law community and alumni, according to Father Schoenberg.

The reason for presenting all of this detailed financial data is to demonstrate that even though there were some large sums of money that would not be covered by pledges, rental income and on-going assessments, in considering the total increase of assets from 1961 to 1965 from 6.9 million to 15 million dollars,²⁷ the enormous leap forward in physical growth was quite competently accomplished. The "Cresap Report" (an investigation into the University's management in 1967) reveals that the net investment in buildings prior to Leary's presidency had been \$3,809,000; at the end of 1967 it was \$10,860,000, an increase of over seven million dollars worth of new structures.

To match the plant expansion, both enrollment and the operating budget burgeoned. The full time student body had increased from 1700 to 2200 and the annual budget, in 1961 only 1.5 million, was now 4.25 million.²⁸ The expansion program was based on a plan to permit the enrollment to increase to 2700 students, and stop there. It was time to pause, to plan carefully. In the same letter which had recommended closer consultation on financial matters with House Consultors (the Jesuit trustees), Provincial Kelley, in February, 1965, also called a halt to construction. He asked that a long range planning program and a budget committee be formed.

From the reports I have received it would seem that the University is extended financially just as far as it can go with the present sources of income. With this in mind, I would like to recommend that its next efforts be concentrated on the improvement of lay faculty salaries and benefits instead of any further building program.²⁹

There were only two more construction projects "in the hopper" and they were fairly small ones: Bea House and the student infirmary. Permission to build was given in January, 1966. The infirmary was built by obtaining an FHA loan and the \$8,000 annual loan payments were balanced by a five dollar student fee per semester which also met its operational expense. Plans for the Russell Theater (a remodeling of the old gymnasium space) were placed in limbo until March, 1969, when Leary finally obtained authorization to begin construction.

Stan Fairhurst, Vice President for Business Affairs at Gonzaga and a personal friend of Father Leary's, dubs him the first "modern president":

He brought it from a very established status-quo, small, low profile self-contained school into broader prominence and really made a major step forward in preparing the University for the future. I think he wanted to leave a legacy that subsequent students would benefit from. Jack was not a sit-still status-quo type of fellow, and I think his greatest single contribution was that he set it up—with a few unpaid bills along the way—so that

during the next period of stabilization,
what he added could be incorporated,
assimilated and paid for.³⁰

Gonzaga University now has an enrollment of 3,400 students and is entering another age of expansion in her Centennial year. There is a recently landscaped mall area where Boone Avenue used to be, a new 4.5 million dollar field house addition, and a 2.5 million dollar land acquisition and School of Business building.

Gonzaga's Academic Renaissance

Gonzaga, during the Leary years, was not just on a "building rampage," as Father Schoenberg describes the rapid physical growth of the campus; it was also entering an era of new ideas and new stature in the intellectual community.

One of the first events the new president scheduled was a Jubilee year convocation of Jesuit University Deans, held from August 5 to August 14, 1961. It was their third national institute; the first was held in 1948, the second in 1955. The topic of discussion was "The College Dean's Role in Achieving Academic Excellence." More than 100 Jesuit administrators attended the conference.³¹

In January, 1962, William Buckley, Jr., noted author-lecturer, visited the campus and spoke to students and faculty in the old gymnasium. In March, Leary appointed four distinguished men to his Board of Regents: Kinsey M. Robinson, a member of the Board of Washington Water Power; Charles H. Kellstadt, Board Chairman of Sears; Charles A. Tilford, President of Bitco, Inc.; and Justin Maloney, past president of the Washington State Bar.

Three university presidents were awarded honorary degrees at Commencement in May, 1962: Charles Odegaard, University of Washington; Seth Eastvold, Pacific Lutheran University; and Seattle University's Albert Lemieux, S.J. Three other public figures were honored. Eleanor Welch Miller, Spokane philanthropist, was awarded the DeSmet medal; Archibald Cox, then United States Solicitor General, accepted the first Gonzaga Law Medal; and Charles Mayo, M.D., Mayo Clinic, Rochester, received an honorary Doctor of Laws degree.

The Town and Gown Forum during the Leary years brought the best and the brightest to stimulate the academic environment nestled in this wheat growing, conservative community, known as the Inland Empire. Harold Gardiner, S.J., *America* magazine editor, came in 1961, followed by Buckley and Howard Mumford Jones, professor and author from Harvard, in 1962. Henry Steele Commager, historian from Amherst College, Martin D'Arcy, S.J., English author-lecturer, Hans Kung, theologian, and Gabriel Marcel, Christian existentialist, all came in 1963. Speaking on campus in 1964 were Daniel Lord, S.J., and movie critic, Muira Walsh. Cardinal Tisserant, Dean of the Sacred College of Cardinals, came to Gonzaga on May 10, 1964, to bless the new Jesuit residence and receive a Doctor of Letters Degree at a special convocation in the student union building. Father Andrew Greeley visited in 1965 along with Father Ronald de Vaux, O.P., Harrison Salisbury, Frank Sheed and Dr. Stephen Cy Pin. On November 21, 1965, just two years after his brother's tragic assassination, Senator Edward Kennedy (D-Mass.) spoke to 6,000 people gathered for the dedication of the Kennedy Pavilion.

In 1966, Marcel returned, and Dr. Linus Pauling spoke. Father General Pedro Arrupe, S.J., came for his first visit to the Gonzaga campus on April 14, 1966. In May, John Courtney Murray, S.J., theologian, addressed the graduates. Also that summer, for a week at the end of June, a conference of Jesuit College Presidents was convened to study the effects of Vatican II, just ended, on the university, and to investigate the goals and mission of the Catholic university in rapidly changing times. Raymond Swords, S.J., president of Holy Cross College (Worcester, Mass.), chaired the event and stated frankly

in a Gonzaga press release: "We are agreed that much of the unrest on college campuses across the country stems from uncertainty of goal and direction."³² That same year four NASA scientists came to the Gonzaga campus to offer a ten day space science workshop for elementary teachers.

In 1967, Town and Gown hosted the Rev. M. Niemoller, Max Rafferty, and U.S. Senator Henry M. Jackson. Norman St. John Stevas and Charles Evers came in 1968. Bing Crosby received the DeSmet medal that year; he came to present to the library a gift of the nation's first microfilm research center, giving students access to four million volumes of the New York Public Library system.

Town and Gown speakers in March and April, 1969 were Drew Pearson and Vance Packard. The small campus and its neighbors, the citizens of the city of Spokane, became acquainted with the idea-shapers of the contemporary world. Leary took seriously his role of leadership in exposing both students and faculty to the cross-currents of thought.

New Student Programs

School men who deal with students year after
year know what the limits of books and lectures
and laboratory knowledge are. There comes a point
when the student needs empirical verification.
If the world is getting smaller, then it is
more and more important that we know each other
thoroughly.³³

These words expose the ideology behind many of Jack Leary's academic innovations, but they refer in particular here to the Alliance House program which opened as an "act of international good will," in one of the newly constructed small dormitories in September, 1962. Twenty-two young men from Western European and Latin American countries were given full board and tuition scholarships to live and study with 22 American students.

In a letter to Mr. Eric Johnston in which Leary asked for the \$1,200 needed to replace the board and room fees of the guest students, he expressed the reason for this cultural interchange: "Since it is impossible for many Americans to visit Latin America or Europe, we have felt that we should bring some of these countries to us."³⁴ The voluminous "begging letters" in the presidential files give evidence to the fact that, though Leary was generous in sharing Gonzaga's educational opportunities with less fortunate students, he worked diligently to make up that income by approaching prospective donors. (This particular Mr. Johnston lived in Washington, D.C., and had given a speech on international understanding to the Spokane Retail Trade Bureau, which Leary had read about in the newspaper.)

Gonzaga-in-Florence was another important achievement of this internationally educated president. Leary says, looking back at that decision:

Education is broader than books. To the
extent that you have contact with rich
situations and rich people and a rich culture,
you are enriched. Everyone says the greatest
year of their lives was in Florence. It wasn't
just a lark—it was a lark—but an incomparable
experience. The Ste. Chapelle in Paris—all
these things germinated. They germinated in me.
I was just a snot-nosed kid from Burke, Idaho.
But I had authentic aspirations for better things.³⁵

He remarks also that many of the Jesuits opposed the idea of the Florence program. "That will never work," they'd scoff. And he would say, "It will." Leary concludes, "Eventually you just had to say, 'we are going to offer it.' And then offer it!"³⁶

Gonzaga's foreign campus opened in September, 1963, suitably located near the home of Luigi Aloysius Gonzaga, Duke of Mantua, after whom Gonzaga is named. As a brochure reminds us, Florence is the site of the pre-Roman civilization of the Etruscans and a center of Renaissance art; Coleridge labels it the "brightest star of star-bright Italy." Picked perhaps because it was Leary's own favorite haunt when he studied in Rome, it was a happy choice. The program flourishes today after twenty-three years of introducing young American students to European culture, up-close. A number of other Jesuit schools followed Gonzaga's example and set up their own foreign campuses in the years following.

Seventy students entered the first year program directed by Father Neil McCluskey, S.J. Fathers Theodore Wolf and Joseph Conwell accompanied this first group, to provide philosophy and theology courses. Over the years both Jesuits and lay teachers from the Spokane campus have enjoyed the stimulation of traveling and teaching abroad. In the second year of the program, on November 1, 1964, President Leary, Bishop Topel and eight members of Gonzaga's Board of Regents traveled to Florence to attend the dedication of the new seven-story residence and classroom building provided by the Italian Jesuits for the Gonzaga students. Two cardinals, Augustine Cardinal Bea and Eugene Cardinal Tisserant, as well as the U.S. Ambassador to Italy, Frederick Reinhardt, and numerous bishops and archbishops were present for the event.

Parents' Weekend was launched in 1962 and has become an on-going tradition at the school. As well as allowing parents of on-campus students to explore their sons' and daughters' new environment, it has consistently brought prospective students to campus to investigate classes, dorms, meet students and faculty, participate in seminars and socials, a ball game, a special Mass—exposing them very effectively to the contagion of the place that is Gonzaga.

In the fall of 1967, students were for the first time invited to sit on the University Senate, an advisory body. Two students, elected by their peers, would represent the ideas of the student body in the formulation of university policies.

Leary's easy-going friendliness encouraged many students to seek him out for counsel, even though he was the busiest man they could have chosen. A number of young men sought advice about the priesthood and Leary was an ardent recruiter: 12 young men from Gonzaga joined the Jesuits in 1963 and 10 in 1964. (The numbers tapered from six down to three in the next four years; but religious vocations by this time were declining everywhere.) Leary mused recently over the role he played:

I used to think that sometimes I almost yah-hooed some of the men into the Novitiate—"You ought to go; it's just the place for you!" I thought it was such a place. I never really pushed anybody in, but I encouraged them a lot, and I believed in it. I felt badly when so many left. I wonder how the men were who took over after that; whether they fell down in love or concern or flexibility to adapt what they were saying to whom they were saying it. You can blame a lot on the times.³⁷

Jack Leary not only encouraged many young men to enter the Jesuit Order; he nurtured their vocations with his correspondence and his personal friendship.

Stan Fairhurst tells a story about Jack that dates back to just after the War when the young Mister Leary was teaching classes at Gonzaga. (Fairhurst told this story one other time, in 1979, after Father Leary's sixtieth birthday dinner, a fund-raiser put on by Leary's friends in cities around the Northwest and in California. The invitation, sent to many Gonzaga alumni, seemed to imply Gonzaga's co-sponsorship, when, in fact, Gonzaga had asked not to be involved. Leary was then carrying on a development drive for New College of California, which he had founded in 1971, and Gonzaga didn't wish to be included.)

Stan remembers that a man from Gonzaga's development office came in one day, after the dinner held in Spokane, and berated him for going to it.

I listened. Then I asked him to listen to me, and not interrupt. I told him, 'There was a boy, a young Jesuit Novice, who had followed his older brother into the Order a long time ago, when Mr. Leary was a Scholastic teaching at Gonzaga. The older brother had been deeply impressed by Mr. Leary as a teacher, and he had written Jack to express how much he had fallen in love with his new life. Jack Leary wrote back, a classic letter of encouragement and support, and cautioning him against immoderate expectations.

It was a letter unusual in its sensitivity and eloquence. The young man saved that letter until one day, when he was studying philosophy at the Mount, he shared it with his younger brother who was now a novice at Sheridan. The young novice had been allowed to visit his older brother, who lay dying of cancer. Very soon after, he died.

Because of the Rule, the novice was not allowed to attend his brother's funeral at Mount St. Michael's in Spokane. His mother told him what had happened: As they stood by the grave, she suddenly realized she had no memento of her son's and asked the priest officiating if the coffin could be opened so that she could take the rosary which he held in his hands. Mr. Leary stepped forward, gently opened the coffin, lifted the rosary from the young man's hands and gave it to his mother.

Then (the financial officer, a big man, speaks with a hoarse, halting whisper)—'Then Mr. Leary put his own hand in his pocket, withdrew his rosary and gently placed it in—my brother's hand.'³⁸

The Orator

The Very Reverend John P. Leary, S.J., turned the basic functions of a college president into an art form. His speaking technique which might be defined as juxtaposition of solemn ideas and surprising images made listening to his addresses a fascinating experience. Jack Leary, a short time into his presidency, had the entire community, academic and non-academic, looking forward to his next talk. Though not the emotional orator that his contemporary, Jack Kennedy, was, he had the same effect on an audience: he made them laugh, misted more than a few eyes, lifted people up. It could be the Irish genes—that heritage of wit, charm, poetry, spiritualism. It could be accidental, or carefully learned. But the effect of a speaker like Jack Leary is magical, and citizens of city and campus soon fell under the spell.

Six months after his July swearing-in as president, a long feature article by Roland Bond appeared in the local paper: "G.U. President Quoted; 'Learyisms' Gain Status." Bond presents some samples: "The only thing worse than disorganized doubt is organized doubt." "The preamble that should underlie every human activity is that it be human." "One of the troubles with books on education is that there are too many of them."³⁹

A speech that this writer well remembers was delivered at commencement on May 27, 1962, the day the first group of honors course students graduated. An excerpt demonstrates the appeal of bright, sharp images and a strong challenge:

For our part we are filled with expectation.
And whatever lies ahead—an uneasy peace,
harrowing compromise, tragedy in the night
from the thunder men have unleashed, still
you have been emblazoned. You have been lit
up and shot through with a heat we call love,
with civilized passion and the poise of young
wisdom. As we have lit the lamp in your minds—
*do you the same.*⁴⁰

Father Leary believed in students; he asked students to believe in themselves. It was an appeal very similar to Kennedy's, "Ask not what your country can do for you. . ."

Frequently called away from campus to deliver addresses around the country, Leary spoke to many commencement audiences. In 1964 he was the first Catholic priest to deliver the baccalaureate address at Washington State University, and it so impressed the audience and administration that the school published it. Earlier Leary had delivered the invocation for WSU's new president, Glenn Terrell. His words give evidence to the faith that Leary has in man, but man enlarged in his limited capacities by the grace of God:

Lord, give him a mind big enough to catch
the cosmos and little enough to stoop to
assuage the grieving and the broken. Build
into him especially that inner mobility we
call a free spirit so that he may be open to all
the unfolding splendor and mystery, your
beguiling ways of revealing life and love to us.

It could be that the listener responds to the spiritual content of his speeches because God is closely kept company by images from contemporary experience and popular

culture. In his baccalaureate talk at WSU, extended references are made to astronaut Gordon Cooper, T.S. Eliot's "The Rock," J.D. Salinger's *Franny and Zooey*, an Ingmar Bergman film and Tennessee William's *Glass Menagerie*. But his main message emerges:

Without God, our homage to God, and our deepest
thanks for all He has done for us. . . asking
that he keep us 'under the shade of His hand
outstretched caressingly,' nothing differentiates
us from the most savage people.⁴¹

The task Leary sets himself in his speeches seems to be to pull truth out of its multi-colored various earthly shapes and forms, the task of the artist. He defends the validity of the search for truth in a Catholic university, in a speech reprinted in *Vital Speeches*: "Truth is never just transcendental, naked, unrelated; so our allegiance to it is enfleshed."⁴²

In this commencement address to the graduates of Marygrove College, Detroit, he attempts to demonstrate that the milieu of the Catholic institution is a good place to hunt down the truth: "The young ought to be beneficiary to a criteriology that will reasonably equip them to judge in all this flow and welter." He cautions his young audience against "knocking the system," pointing out that "System is up early in the morning before we are; it is cunning, ubiquitous. . . it is sheer power if it's well employed. . . . System mirrors the Trinity—multiplicity in unity, association, exchange." Leary shapes his argument with concrete examples wildly leaping from the profane to the divine. The element of surprise is constantly present: one wonders if there is anything under the sun that he cannot relate, somehow, to his thesis. In this speech, for instance, he incorporates: a quote from Robert Frost; Lyndon Johnson's speaking style versus Kennedy's; General Westmoreland's address to Congress regarding Vietnam; the pop song, "Love is Strawberry"; the television show, "Mission Impossible"; *Doctor Zhivago*; Phyllis Diller (a joke about her entering a beauty contest); *Time's* Man of the Year; revolution in Tanganyika; Mao posters; the assassination in Dallas; Harvey Cox's *The Secular City*; the ideas of Marshall McLuhan; pierced ears; Gucci shoes; motorcycles; an analysis of a Beattle's song; some dialogue from *Alice in Wonderland*; articles in recent periodicals about Catholic education, Harvard and C.S. Lewis; cooking; computers; a speech by Yale's president; Father Hesburg; Jesus; a story from "Peanuts," the comic strip; and an excerpt from a song in *The Sound of Music*.⁴³

The Years 1963, 1964, 1965

Before we advance to the concluding chapter in the final years of the decade of Leary's presidency, there are a few stories of interest to be told. The first is the "Bare Ass Incident." This is the way Leary remembers it:

Father (Daniel) Lyons was Dean of Men. One evening in the winter, I think, six of the boys in Welch Hall sat at the window with their rear-ends showing and dropped their pants. And of course all the girls and all the fellows laughed and it was reported to Father Lyons. His sister, Eileen Hume, was the Dean of Women. They were both scandalized. They called the discipline committee together and immediately kicked out the six students. So I called Danny, getting all these anguished calls from parents—they were good enough kids, you know—the kids at Jesuit High did that

on buses coming back from football games. It wasn't a practice I admired. I told him I thought that was rather severe (expelling the students); didn't he have a ladder of penalties—must it always be either rapping their knuckles or kicking them out of school? And then he wrote me a very nasty letter about what kind of person was I, morally, that I would tolerate that kind of thing. Which provoked me, of course. So I called him back over and said, 'Now, I've considered this case, and you know we're going to have to tear down McGoldrick's lumber mill to make room for the Pavilion, and I think a good penalty for these kids would be to put them there during their two weeks of spring vacation; let them stay in the hall and get their meals in the back dining room of Jesuit House, and work all day, every day for eight hours a day.' 'No,' he said; 'If you do that, I'm resigning.' And I said, 'I accept your resignation.' The boys all came back and they all graduated.⁴⁴

The "Historia Domus" for 1963 reports that Father Lyons was selected to be the first Catholic Chaplain aboard the ship, *University of the Seven Seas*.

The incident is interesting for several reasons. It suggests that later complaints by some of the Jesuits that Leary sometimes took the students' side against theirs, could be substantiated. But it also reveals the cool, reasonable style of his administration—his attempt to apply moderate solutions in the heat of an emotional issue. It is a significant trait of his mode of leadership.

Agnes Leary died on March 15, 1964. She had one of the largest funerals anyone in the Leary family has ever had, at St. Aloysius Church on March 18, with her son officiating at the Mass. Mrs. Leary had been staying in a nursing home in Spokane and had fallen out of bed one day, breaking her hip. Jack reminisces:

They took her to the hospital for surgery. She was 77. She came out of the surgery and the next day I went up to see her. She opened her eyes and looked up at me and said, 'Jack.' And she closed her eyes. I went home. She died about a half hour later.⁴⁵

Father Leary remembers the church being filled, with many people standing outside who couldn't get in. Jerry Diemert, S.J., Jack's best friend, delivered a gracious, sensitive homily. Leary recalls, "It was very moving. Mom had a great send-off up to heaven." Two months later, on June 1, Jerry Diemert, S.J., was also gone. Fighting back his emotion, Jack comments:

You don't expect guys like Diemert who is only 45 to go. It was a stroke. When he was

recovering, they were massaging (his legs) one day and a clot went roaring up to his heart, and he was dead. I had just seen him a half-hour earlier.

It was such a loss. He was the epitome of richness, and more—brilliance and simplicity.⁴⁶

Father Diemert's funeral was the first to be held in the new Jesuit House chapel, just blessed three weeks earlier by Cardinal Tisserant. His friend and classmate, Jack Leary, offered the solemn Requiem and preached.

The members of the Society of Jesus from the Oregon Province elected Father Leary, in May 1965, to go to Rome and help choose the new Father General. Elected with him was Father Albert Lemieux, S.J., president of Seattle University.⁴⁷ There were 35 American delegates and they met with other delegates from all over the world, under the leadership of the Vicar General (then Acting General) John Swain. Inquiry into the qualifications of the candidates (Swain, McKenzie from Canada, Arrupe and the French Assistant to the General) went on for about a month. Arrupe pulled ahead (Pedro de Arrupe y Gondra, a Basque like Ignatius Loyola), and a representative was sent to the Vatican to get the Pope's approval. When he was approved,

he was applauded heavily and we all went up; he sat in the middle of the stage, very simply, and we each gave him the act of homage: we put our hands in his and swore trust to him as General.⁴⁸

It was late June and it became clear that in order to revise the Rule of the Order they would have to meet again. On June 16, Leary wrote to his community at Gonzaga and expressed a hope that the meeting would adjourn in time for him to attend a meeting at the Retreat House at the end of the month for the Northwest Commission on Accreditation of which he was the only Catholic member.⁴⁹ The meeting was adjourned until September, 1966, when Leary and Lemieux traveled back to Rome for the second session of the 31st General Congregation of the Society, or world congress. There were 220 international delegates.

Many changes were effected. Studies were reduced from 14 to 11 years; Tertianship was cut back; time spent in the Novitiate was reapportioned so that about half of it would be spent working with people in parishes and missions. Jesuit Brothers were elevated to a higher state—they could henceforth participate in the General Congregations—and the qualifications for becoming a "Professed Father" were made less stringent. Many of the "common" rules were dropped (general rules governing behavior), like rules of modesty: "always looking down, neither to the right or to the left"; "No one will open the window at night"; a lot of old stodgy rules that were ridiculous," comments Leary.

It was then that an unfortunate incident occurred. Leary still has a scar on his chin as a result. One Sunday evening after having taken a group from the American delegation to visit the Gonzagans in Florence where they were regaled with a musical show and party, Leary and about 25 other Jesuits were involved in an accident. On the return trip to Rome the driver of the bus they were in apparently dozed off and ran into the back end of a flat-bed truck loaded with sheet metal. Father Harold Small, S.J., the American Assistant to the General, and Provincial John Kelley were also on the bus. (Father Lemieux had stayed behind with a cold.) Leary tells:

We awoke to what seemed like death, glass falling all over us, and blood. The movie producer, Zeferelli, happened by and brought four of us to the hospital about 15 miles away. John Connery's nose (the Chicago Provincial) was really mashed, so he (the doctor) just pulled it back in place. I needed eight stitches outside my chin below my lip and nine stitches inside. He just sewed me up, like a turkey, no anesthetic; he just took a needle and thread and sewed you up.⁵⁰

Father General Arrupe left the Congregation the next day and came up to see his injured men in the hospital.

Leary was anxious to return home, and on November 17 the long, tedious session finally ended.

CHART OF BUILDING EXPANSION IN THE 60'S

BUILDING	COST	DATE STARTED	DATE COMPLETED
St. Catherine and St. Monica Women's Dormitory	\$935,000	9-26-61	10-28-62
Student Union Annex and Kitchen Annex	\$659,000	11-10-61	10-28-62
Hughes Hall (Chemistry Bldg.)	\$776,000	12-1-61	10-28-62
Rebmann House, Alliance House, Campion Hall	\$331,000	1-26-62	10-28-62
Jesuit House	\$585,000	5-4-62	3-18-64
Administration Remodel (14 offices, 20 classrooms)	\$379,000	5-4-62	3-18-64
Law School Bldg. (Webster School)	\$115,000	7-31-62 (purchased)	10-28-62
Robinson House, Lincoln House	\$266,000	4-9-63	11-6-63
Retreat House	\$149,000	12-18-63	
Kennedy Pavilion	\$1,105,000	5-25-64	11-21-65
Cataldo Hall	\$450,000	10-14-64	10-18-65
Dooley House	\$401,000	Summer, 1965	11-11-65
Cushing House	\$217,000	Summer, 1965	11-11-65
Roncalli House	\$180,000	Summer, 1965	11-11-65
Infirmery	\$140,000	8-15-65	9- 1-66
Crimont Hall	\$390,000	Summer, 1965	11-11-65
Chardin House	\$217,000	Summer, 1965	11-11-65
Bea House	\$360,000	Summer, 1966	
Russell Theater	\$228,000	March, 1969	

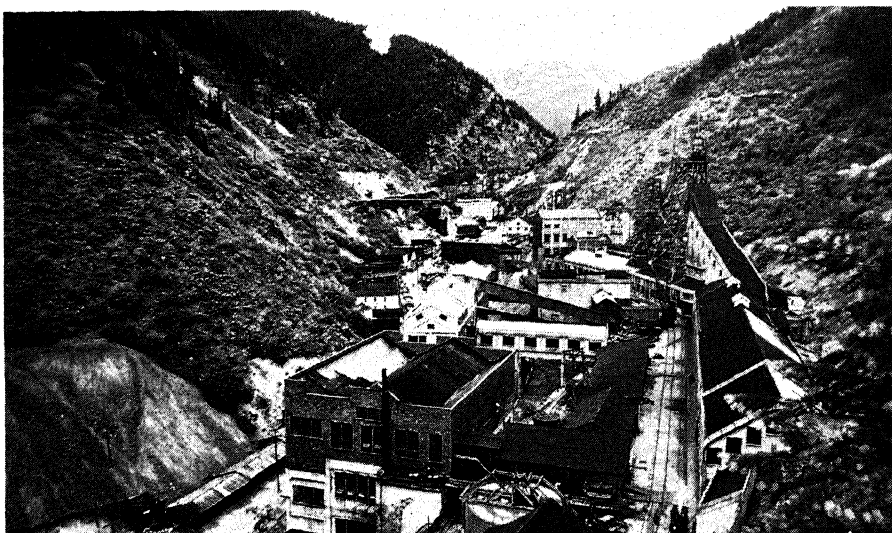


Figure 8.



Figure 9.

Figure 8. Photo postcard of Burke, Idaho, about 1920. (Photo by Ross Hall)

Figure 9. Jack and sister Sheila in Burke in 1925.

Figure 10. The furthest house belongs to Uncle Dan Leary (Paddy's brother); The house next to it is the boyhood home of Jack Leary.

Figure 11. Jack, Sheila and Agnes, huckleberry-picking, in 1932.



Figure 10.



Figure 11.

CHAPTER FOUR

CRISIS AT GONZAGA

Private schools are always having crises, as is the Church herself, and for some of the same reasons. Leary's presidency was plagued by several upheavals, and was finally brought down in the spring of 1969 as a result of a combination of forces.

A new attitude toward lay leadership and participation in the Church was effected by the Second Vatican Council, which ended in 1965. The Society had approved experimentation with lay participation "even on boards of trustees with ownership and control," at its 31st General Congregation in Rome. But President Leary returned from the congress with little enthusiasm for the idea.

At the Conference of Jesuit Presidents and Deans held at Gonzaga in June, 1966, to study the effects of Vatican II on the university, the question of non-Jesuit trustees was discussed. Neil McCluskey led the discussion on this issue and Father Leary remembers getting up and arguing vigorously against lay trustees: "Why do we need them? We've run all these years on our own." He says that the Jesuits voted 19 to seven against lay trustees, agreeing with him.¹

This item, however, appeared on a House Consultors' agenda on December 5, 1966: "What are our first thoughts about lay trustees?" Perhaps pressured by a steadily worsening financial condition at the University or simply because other Catholic and Jesuit institutions were changing to lay boards, Leary and the board of regents, in the spring of 1967, appointed five men (three laymen and two Jesuits) to investigate the pros and cons of lay trustees and formulate a report. Bill Laughlin, James McGivern, Charles Tilford, Father Francis Corkery, S.J., and Father Richard Twohy, S.J., met to accomplish this task. Father Conklin from the law school consulted. Records show that Provincial John Kelley, S.J., met with this group in February, 1967.

An October, 1967, preliminary report reveals that members of the local Jesuit community favored the change. The advantages listed were: the addition of broader business expertise to deliberations, separation of powers (the President, as Rector and head of the University had almost absolute authority as well as the burden of responsibility); autonomy of the University to make its own decisions; potential increase in foundation support.

Father Twohy had traveled around the country interviewing schools that had changed their governing structures: St. Louis University, Boston College and Georgetown. All had varying degrees of control vested in the Jesuits, and the feeling at St. Louis, according to Twohy, was that the University and the Jesuits should be legally separated to "free the Jesuits from the onus of ownership."³

It may be that at Gonzaga some of the Jesuits feared not ownership but possible foreclosure and attachment by banks or the government of funds set up for them in an endowment.

There was apparently a greater underlying fear in the debate over this whole issue: fear among the older Jesuits that what they had given their entire lives for was about to crumble—the Jesuit character of Gonzaga University.⁴ Perhaps they perceived that President Rector Leary had gone too far in his attempt to expand the school; was the budget out of control? It seemed to some that the school was being forced, by financial requirements to give up its religious affiliation in the hope that it would qualify for state and federal funding, although the records do not show that this argument was ever forcefully advanced by anyone. In an article published by the *Inland Register*, the diocesan newspaper, Father Don Davis, S.J., is quoted as saying that the older Jesuits were upset about the removal of the words "Jesuit" and "Catholic" from the University's constitution. He also

stated that the school had a 1.7 million dollar deficit.⁵

As a matter of fact, Gonzaga ended up retaining possibly a greater Jesuit control than almost any other Jesuit school in the country. Father Twohy says that the Jesuits didn't incorporate separately, nor did they give up control of their property, decisions which were guided by the advice of Father Conklin:

Gonzaga initiated a unique form that was copied only by Seattle University. But I've heard from many different universities of ours that they wish they had done it our way. The trusteeship, strictly speaking, is held in this House (Jesuit House). It is called the Board of Members. The trustees of the university receive their power from the Board of Members, who are all Jesuits. But it has no input into day by day control of the University. Six of the nine members must vote, to bring a matter before the board of trustees. Some of the reasons (that they might intervene) are laid out in the constitution. For instance, the sale of property, beyond a certain amount, would require the consent of the Board of Members.⁶

The correspondence in the Province archives indicates that Leary's Jesuit superiors fully supported him in the efforts being made to change the trustee structure. A letter to Leary dated January 23, 1968, from Father General Pedro Arrupe, S.J., reads: "I encourage you to continue your discussions on various methods of securing lay incorporation of your institution."⁷ A letter in May of that year from Father P. Dezza, S.J., the General's Assistant, reveals that the question of reorganization of Jesuit educational institutions is on the agenda of a meeting of American Provincials in Puerto Rico. "Notes for Father Rector" from the Provincial, Father Kelley, after his visit on February 3, 1968 state:

The very thorough study now being made by Father Rector and his committee concerning the separation of the Jesuit community from the University and the placing of laymen on the Board of Trustees should prove helpful when presenting the final package for Father General's approval.⁸

However, there was an indication of a lack of harmony between some members of the Jesuit community and Father Leary. Kelley's "Notes" continue: "There were some members of the community, including some Consultors, who indicated their concern that the Rector was not listening to his Jesuit advisers and that he was surrounding himself completely by lay advisers."

Father Schoenberg states in his analysis of the trustee issue that some of the Jesuits ultimately objected to the way the trustees were selected, charging that Leary had not observed their guidelines nor their "expressed preferences."⁹

Looking back, Father Leary remembers that the Jesuit consultors-trustees (Van Christoph, David M. Clarke, John Taylor and Richard Twohy) had thought Bill Laughlin (W. Price Laughlin, Chairman of Saga Food Service), too liberal. Laughlin became the first chairman of the combined Jesuit-lay board. The other two laymen appointed were Joe

Keys, President of Rader Pneumatics (Portland, Oregon); and Harry Magnuson, businessman from Wallace, Idaho. The new board, nonetheless, was at first dominated by the Jesuit presence. There were five Jesuits, John P. Leary, Francis J. Corkery, and Richard Twohy (all from Gonzaga); and two Jesuits from other campuses: Andrew Dufner from Stanford and Michael Walsh, the retiring president of Boston College.

The initial announcement of the new combined board was made on November 20, 1968, in the form of a memo from the office of the president. A Jesuit mutiny followed.¹⁰

In early December when the new Jesuit-lay board met for the first time, a group of Jesuits questioned the validity of their decisions and challenged that the board had not been legally constituted.¹¹ The Provincial felt called upon to intervene in the warfare and finally, after a series of dramatic events, which will be presented next, a joint meeting of the old Board and the new was held on February 7, 1969, at which the new Board (of five Jesuits and three laymen) was approved. It was agreed that the legal structure of the University would be reorganized after July 1, when a new non-profit organization act would have become effective in the state.

The Board evolved over the years to its present configuration of 24 trustees, only a third of whom are Jesuits. But in the writing of the new constitution, the words "Jesuit" and "Catholic" were retained; and as Father Twohy explained, the Jesuits did retain ownership control of the University's property.

Other things were happening during the months preceding the settlement of the trustee issue, situations that stirred up more tension in the Gonzaga community.

The financial solvency of the school was in a precarious state by the winter of 1969. But Father Leary didn't (and still doesn't) see it that way. He seemed to have adjusted to living with large ledger numbers, gracefully; both large mortgages, operational deficits and, miraculously—from time to time—large donations. He didn't present, to the Jesuits, at any time during his presidency, a bleak picture; possibly this in itself worried them. Twohy recalls:

I don't think Father Leary had any idea how bad it was—I don't know why he wouldn't—but he used to give us talks over here and they were very heart-warming and uplifting talks. I think he believed his own message.¹²

Twohy thinks that a possible explanation of this phenomenon (one that occurs at other schools in other times) is that Leary has a great faith—in God and in himself—and a lot of energy to back it up.

The audited financial statement for 1967 indicates that there was an operational deficit of \$330,000 in 1966 and \$503,000 in 1967. Prior, there had been a recorded deficit of \$633,000 in 1963, but revenues matched expenditures in 1964 and 1965.¹³ By December, 1967, the accumulated deficit had grown to \$948,000. If Father Davis was correct in his statement that the deficit had ballooned to 1.7 million by January of 1969, it is not surprising that in June of that year a senior vice president of the bank came to the office of the president and sadly told Father Twohy, Leary's successor, that the school's line of credit was being shut down. Twohy, admitting his inexperience in high finance, turned for help to the school's lay trustee Harry Magnuson, who with the help of Charles Finucane, regent, negotiated a debt consolidation and refinanced the University. The school simply could not have survived without their influence and help, Twohy asserts.

Possibly some of the problems of excessive annual expense over income was due to the building program, but clearly not all. Twohy suggests that even though Leary made

provision for the liquidation of debt on the dorms and support facilities, he may not have foreseen the maintenance expense of all of these new structures, on a year to year basis. Stan Fairhurst points out that the system of fiscal management was not as clearly drawn in the 60's and that probably "a lot of the money spent in current operations was spent, in fact, for plant improvements. The lines were very blurred."¹⁴ And a detailed report presented to Dr. William Perkett, vice president of finance and planning by Larry Miller of the treasurer's office in January, 1970, identifies outmoded machines and posting systems as another source of difficulty in financial management.

The first recommendation that the "Cresap Report" made, in 1967, to correct the University's financial deficiencies was to reorganize the Board of Trustees. "Neither of the two boards (trustees or regents) is equipped to control effectively the execution of University policies," it concluded. A long list of recommended internal control procedures followed. In brief, the University needed to cut expenses, find new income sources, and report to itself more quickly and clearly. It also recommended that the president's organizational load be decreased and his support staff increased. He was trying to do too much by himself. The report praised the school's recent decision to establish the new position of vice president of finance and planning, and for hiring a full-time skilled professional in development.

Student Agitation

Desire mothers these haunting pursuits, this
restlessness, this never being satisfied. . .
Yet if young people become content with the
world, then all is lost.¹⁵

In 1966 and 1977 larger and larger numbers of young Americans were being sent to Vietnam. By 1968 the war had become the longest war, and the most unpopular one, that the United States had been involved in. Also in 1968, the Mai Lai mass killing of hundreds of Vietnamese civilians by United States troops occurred. On November 15, 1969, an anti-war protest involving 300,000 people was held at the nation's capital. The strong anti-government sentiment among college students everywhere fueled a general dissatisfaction with institutions of all kinds.

And if there were not already enough difficulties to be dealt with by the president of Gonzaga, there was also the element of student political awakening and involvement. It was the era of the Students for a Democratic Society, and "The Movement." Students wanted more say in university policy; they had more to say about everything. But the Spokane campus was unique. While students were taking over presidential offices, throwing out the president, as they did at Columbia University in New York, the students at Gonzaga were striking and demonstrating in favor of the University's president!¹⁶

The big student issue at Gonzaga became the question of "parietal hours," scheduled hours during which men and women students could visit one another in private student quarters. These inter-dorm visitation privileges were widely allowed on public campuses—even at nearby conservative Washington State University at Pullman. Leaders of the Associated Students and some of the junior and senior men, many of them living in the new small dorms, began agitating, about 1966, for this freedom, and each year became more strident in their campaign.

Nearly all of the Jesuits at Gonzaga were adamantly opposed to the idea. Father Leary himself was opposed at first; but his long-practised habit of being willing to listen to students slowly drew him into the center of the storm.

Loyola, Chicago, and other prestigious Catholic institutions such as Santa Clara, Notre

Dame and Boston College had, by 1968, granted their students this privilege. Leary wrote to the presidents of each school asking them to supply information, guidelines and policy statements regarding their dorm visitation programs. Leary says he remembers Mike Walsh, S.J. (president of Boston College) commenting: "Jack, you have as much chance of stopping that as stopping a snowball from melting in hell. It's going to happen."¹⁷

In March, 1968, an experiment was approved by Leary, on the recommendation of Father Tom Greif, then Dean of students, to allow an "open house" on Sundays in one of the senior men's dorms (Cushing House), from one to five in the afternoon. In April, after a long, argumentative session with the members of his Jesuit community, Father Rector Leary wrote a memo and posted it in the House. Some excerpts:

I felt that the discussion on Parietal Hours last night was healthy.... The one counsel I would give would be that in endeavoring to be honest we must also examine ourselves as to how kind we are.... As I told Father Greif the other day, and Father Clarke a few days earlier, I have no intention of letting there be parietal hours, other than on the experimental level, until such a time as some reasonable consensus will have developed among the adult segments of our community about the wisdom of this move... I was one of those most opposed to Parietal Hours and I see very much the difficulties involved in the granting of this kind of easy access to each other's private quarters. But there are some good arguments to be made for the other side too and therefore I remain in considerable doubt about whether or not, on occasion, at least some symbolic concession should not be made in the area of trusting the students.... Again, I counsel against letting areas where we disagree rend the unity which is such an important part of our collective impact.¹⁸

By May, 1968, Father Leary had more clearly formulated his position on the issue: "My own judgment is that there is a place for them (parietal hours) and I tend to favor them on a regulated basis."¹⁹ He also commented at this time that most of the trustees as well as most of the regents "do not agree with me."

The Jesuit trustees during this period were Fathers Christoph, McNeil, Taylor and Conwell. Father Schoenberg's *Paths* tells us that Father Arthur McNeil, S.J., former academic vice president and professor of Chemistry, transferred to Seattle University in protest over parietal hours.²⁰ In the fall of 1969 Father Joseph Conwell, S.J., left for India on sabbatical. The two consultants named by the Provincial to replace these men were Richard Twohy, S.J., and David M. Clarke, S.J., the new academic vice president.

Two movements were simultaneously working in opposition to the president. In December 1968, while Father Taylor was quietly working to retain Jesuit control of the University in the issue of lay trustees, Father Timothy O'Leary was openly expressing his dissent on the issue of parietal hours. When the newly-formed board of trustees met for the first time on December 6, 1968, it voted to continue the experiment with parietal hours, supervised by a committee of 12, chaired by regent Robert Powers. Just prior to that meeting, a memo from Leary to the Jesuit community acknowledged a petition that Father

O'Leary had circulated among the Jesuits, to present to the regents and trustees. (The petition found that only two Jesuits favored parietal hours, 48 were opposed and nine did not sign.) Leary's memo, in part, read:

We should not. . .let ourselves over-polarize on this issue. I do wish you would have the sufficient confidence in my dispassion (even though I can get mad now and then) to come to me directly with petitions or any other points you wish made to the joint board. I shall try to be fair and where I haven't been, I shall try to be better.

May I urge my dear fathers in these areas of discussion that we be most careful of charity on both sides, not impugning each others motives, not assuming that anyone is against progress or for immorality. Our community is generally liberal and what must underlie civil discourse is that both sides mean well and once a decision is reached you must try to abide by it.²¹

His plea fell on deaf ears as far as Father O'Leary was concerned, who, on December 2, sent out a letter to all parents of students living on campus, accompanied by a survey on the subject of parietal hours (that was worded in a way that strongly suggested what the proper answers might be.) Nearly 480 of the 520 parents who returned the survey sided with the Jesuits in opposing parietal hours, a whopping 94 percent. O'Leary writes this ultimatum in his survey report (presumably given to Father Leary): "If permission for experimentation is not rescinded, those Jesuits who have conscientious objections to it will release a public statement of their disagreement with it, and of their solidarity with the parents"²² This from the shy older Jesuit who (God rest him) was well known for his inability to even speak directly to a woman; he would typically address the men and women students in his chemistry classes as "men."

Father President sent out a letter to parents early in January explaining that the survey was unauthorized, and expressing his anger and regret. He concluded: "Maybe this quarrel is symbolic. The old and the more conservative want to protect the young. Most of the young resent the protection."²³

Another unfortunate event occurred during that bleak December of 1968. The *Gonzaga Bulletin* published a poem on December 13 titled, "A Black Student's Christmas Dialogue," by Jho McNair. Father Leary did not see the poem until it appeared in print. Its publication unleashed another firestorm upon the Gonzaga President's head. It is reprinted in full here:

Mommie, is
God a Pimp?

No love.

Well, how come he lets the world

screw you so much?

Gee, mommie, the guys say at school
If a woman is getting screwed

All of the time, she's a whore and
works for a Pimp!

That's not true, Love.

Why Mommie? That's what they say
At school!

Well, sweetie, I love God so much
That if he let's the world screw me

It's for some reason I can't
Understand. It's not for me to question him.

Mommie, does God screw you?

No Love.

But why Mommie?

He's impotent.

It is easy to see how, in 1968, parents, clergy, and townspeople not well acquainted with modern poetic styles would have been offended by this publication, a very unsentimental expression presented at a very sentimental time of year. But one can recognize the power of its hard-edged social statement and why the young English faculty member who recommended its publication may have thought it merited printing. Gonzaga was a sheltered community, by most standards; most of her students were not privy to the agonizing struggles of the poor and the minorities. McNair offered, in an interview published later in the *Bulletin*:

If you read my poem, you'll have to accept
it on my terms. You can't impose your own
framework of taste and value on the poem.
Everything I do now. . . all my activity will
reflect this orientation: to strike the
ghetto, stamp out racism, let my people go—
from the educational level down to the
deepest pits of the city.

But to make matters worse, the staff of the *Bulletin*, in the same issue, printed a picture of *Playboy's* November playmate of the month, as a "Christmas present" to the student body!

Leary personally answered every one of the 17 letters and 30 phone calls with an individual reply. He then published a letter in the *Bulletin* in which he mentions having taken action to provide closer review and monitoring of the school publication. He also

commented:

It goes without saying that I cannot stop all evil, every indiscretion on the part of the students. Even God lets quite a bit go on. Responsibility is learned by being exercised. . . Some of the conclusions about things going to pot here at Gonzaga were, in my judgment, not warranted.²⁵

On January 7, 1969, Father Leary addressed his faculty and staff at a special meeting and offered to resign.²⁶

The next day Leary made public a letter of Bishop Bernard Topel's expressing his dismay over the controversy raging at Gonzaga. That same day the student council met and drafted a resolution for a proposed "Day of Affirmation."

It was as though the students themselves began to realize what a central role they had played all along in their beleaguered President's troubles. They wanted to know what was going on, but more than anything else they wanted to express their support for Father Leary.

At eight in the morning of January 10th the students boycotted classes and began to gather at the COG. Discussion groups were formed, of about 25 students each, to discuss the various issues: student rights and responsibility; university governance; financial needs of the school. In the afternoon, in Kennedy Pavilion, the students and representatives from the local media assembled to hear speeches by Father Clarke (representing Father Leary who was away at a conference of Jesuit College Presidents); Father Greif and Father Don Davis (representing the Jesuit community); and Bishop Topel, who was greeted with "thunderous applause." He wrote later in the *Inland Register*: "It brought tears to my eyes. It came to me that the students are open, honest, sincere and of good will."²⁷ He spoke in opposition to parietal hours and agreed to come back to campus and celebrate Mass in the student chapel.

At the end of the afternoon, a statement was read by student body president Don Jensen pledging student support of Father Leary and the policies of his administration, a reading which drew sustained, enthusiastic applause.

Father Provincial Kelley apparently decided not to accept Leary's resignation—just yet. On January 16 President Leary posted an official notice:

After giving a lot of thought to the problems we've encountered in the last six or seven weeks, I am now convinced it is better to stay on as president. The support given to me during the past week by the students has been overwhelming.²⁸

The Provincial wanted to resolve the issue of who was running Gonzaga. He appointed Van Christoph to be Rector of the Jesuit community. Now Leary was in charge of the University only. When Christoph was questioned in an interview published in the local paper on January 17 about who controls the University, he answered, "The president and four Jesuits chosen to advise him."²⁹ Obviously, the newly-formed board of Jesuit-lay trustees hadn't yet acquired any real authority in the eyes of the Jesuit community.

Then came the joint board meeting, discussed earlier, and the delegation by the old Jesuit board of its powers of governance over the operations of the University, to the new Jesuit-lay board. Concerning the issue of parietal hours, the newly approved board

reaffirmed its decision to continue the inter-dorm visitation experiment, which would then be re-evaluated in June. Father Twohy recalls that the students came in and eloquently stated their case:

They were nice young people, but they were very young. They said, 'Nothing is going to happen,' implying that it was this group of evil-minded old people who thought anything was going to happen. Harry Magnuson and I voted against it. We voted again and again. And people would come in and talk to us, and we voted again, and finally Harry Magnuson was the only one left, and he said, 'You betrayed me!'—kidding me about that.

Now, looking back at that decision which opposed the wishes of the parents and the majority of the Jesuits, surprisingly, he says:

Maybe it's imposing too strong a temptation on young kids coming out of high school in these days, when the world accepts about anything. Maybe Harry Magnuson was the only one who was right!³⁰

The battles were over. Both lay trustees and parietal hours were to become accepted at Gonzaga.

Father Leary resigned, nonetheless. In April he had taken leave to get some needed rest at a Jesuit House in Lenox, Massachusetts. But his sickness was a sickness of the heart. The Provincial had asked him to step down. Leary had won all the battles but he had still lost the war. Perhaps the Provincial, John Kelley, S.J., acted out of a conviction that this change was necessary to restore a permanent peace to the Jesuit community at Gonzaga. He probably also thought it prudent to remove the controversial figure who had kept Gonzaga in a media limelight for a protracted period of months. Further publicity was undesirable. What was needed was the monetary support of a conservative, somewhat shaken, business community.

For a time Father Leary argued, hesitated, and then agreed. The details of his final struggle are sealed in an envelope in the Oregon Province Archives.

Later, in an article published in *Catholic World*, Leary referred to his resignation. He acknowledged, with a kind of peacefulness, the truth of a statement made to him by a brother Jesuit at the time: "I think you've probably done most of the good you're going to do here. No one is indispensable. The newcomer has an initial handicap but eventually he brings new perspectives and neutralizes old animosities." Leary added: "I tended to agree, not with my feelings, but in my mind."³¹

Father Leary adopted, eventually, this philosophical view of the crisis at the end of his presidency: "A leader cannot get too far ahead of the led; when he turns around, there may be no one following."³²



Figure 12. John P. Leary's high school graduation portrait (Gonzaga High School, Spokane, Washington, class of '38.)



Figure 13. "Mister" Jack Leary, S.J., *Gonzaga Bulletin* moderator, at his desk in 1946. (Father Leary with hair!)



Figure 14. Sheila Leary's high school graduation photograph (North Central High School, Spokane, class of '39.)



Figure 15. Taking off for their first West Point National Debate Tourney in 1946 is Mr. Leary, S.J., Don Sheahan and Thomas

Epilogue to Chapter Four: Retreat to Utah

The role of the University is to disturb, not to destroy. I have come to fear quiet and stagnation so much I think I can now say that I believe in disturbance, its fruitfulness and its indispensability.³³

A search team from Loyola University, Chicago, in the summer of 1969 offered Jack Leary a position as vice president, but he turned it down.³⁴ Leary had turned down a number of prestigious offers in the past: an offer from the board of trustees to submit his name for the presidency of Seattle University; he was second on the list to be Rector of the Gregorian in 1965; second choice to be president of Xavier University, Cincinnati; also of the University of Scranton, (Scranton, Pennsylvania). He was offered the vice presidency of Loyola in New Orleans. In 1968 Father Twohy told him that Father Donahue at Santa Clara was going in as California Provincial and wanted Leary to replace him as president. Father Twohy said, "What about us (at Gonzaga)?" and Donahue answered, "Santa Clara is a little more important than Gonzaga."³⁵

Asked why he turned down the offer from Loyola, Chicago, Leary replied that he thought it would be "Gonzaga replayed." He accepted, instead, an offer to teach philosophy and educational administration courses at Utah State University at Logan. There was a \$40,000 grant offered with the teaching position, to formulate a program to upgrade Indian education, by upgrading the graduate classes of Indian educators. This program would be submitted to the federal government to seek a large grant to fund it (about \$250,000).

"That sounded sort of sylvan; wouldn't it be great to get out to Logan, Utah, in the hills, and teach in a State University!"³⁶ He remembers going into Salt Lake City to buy a suit and necktie for the first time, and how it embarrassed him. He had worn clerical garb for 30 years. Then came the search for an apartment, a car; the adventures of grocery shopping and cooking—all new experiences. But his two Iranian roommates, Mahmud Amami (who was called "Little Joe") and Ami Nasserli turned out to be good cooks and eventually took care of preparing the evening meals.

The head of the department Leary was teaching in was Charles Ryan, a man who had headed many agencies and schools in Utah and Nevada. He decided he might like to become a Catholic. Leary tells:

He used to come down to my apartment once a week for instructions and we'd have a great discussion. I would always give him a drink at the end of it. Mahmud Amami would be studying chemistry in the kitchen and could hear us. One evening after Charlie left he said: 'You geeve me shot of whiskey everee week, I take instruction too.'

The goal of the grant was to take 25 or 30 young Indian graduates and put them in a Master's Program in educational administration, to prepare them to be principals in Indian schools. There would be one quarter of guidance and counseling at Minnesota, a quarter of educational administration at Harvard, a quarter of courses at Utah State, and a

quarter of internship in a school.

He was assigned two assistants to work with him on the grant proposal: George, a Navajo Indian, and Philip, a Sioux. Leary took them with him, to their great delight, when he went to Harvard and to Washington to talk to Secretary of the Interior Hickel. They didn't get the grant; Hickel told them the money was all allocated—that he'd have to "take it away from Nebraska or North Dakota and they'd yell bloody murder, and the Senate as well."³⁷

Leary enjoyed the year in Utah, and was urged by his associates to give his name to the search team for the position of Dean of Humanities, but he didn't want to stay. He was ready to go back to work for the Order.

By 1970 a number of the younger Jesuits were leaving the Society, many of them to marry. We asked Jack if, living on his own, he was tempted to form a romantic relationship at this time—or at other times in the years following when he was removed from the protective environment of Jesuit community life. He comments:

I've certainly had my share of temptations, even though I may not show it on the outside. . .

I think it's a people thing, more than just women. I may be what they call the androgynous person—I relate well to both men and women.

I have had some great women friends, and yet I've never felt in any immediate danger of running off with somebody. Believe it or not, for not looking like a steely guy, my will can be like a steel vice. . . .

The funny part is, people say to me, 'Oh, now that you are 66, 67, that will go away.' But it doesn't. You still have all the same sexual kinds of desires as younger men do. Which is probably a good thing. I sometimes think that if the time ever comes when I lose all sexual desire I'll probably be nothing but a blob or a stone. I will have lost my pizzazz.³⁸

While at Logan, Leary took a trip to the southern part of the state and saw the beautiful mountainous region north of St. George: Fishlake and Dixie National Forests. He was asked to speak at almost every college campus in the state during that year.

The interlude in Utah was entirely peaceful.

CHAPTER FIVE

NEW COLLEGE OF CALIFORNIA

OLD VALUES, NEW TACTICS

I have decided that my vocation is to break
ground, imagine, implement, fall on my face,
get up, start all over.¹

Jack Leary accepted a job at the University of Santa Clara as vice president for University Relations. It must have seemed a little bit like coming home. The Jesuit in him revived. The essential over-haul that Leary felt the educational system needed began to nag at him again. Bright, argumentative, dissatisfied students began to seek him out as they had always done before, at Gonzaga. Leary says, "Father Terry really made up that job to get me over there. As vice president of University Relations there really wasn't much to do. I taught Philosophy of Man, Ethics and Metaphysics."²

Given a vacation from shouldering the entire financial burden of a school, the creative mind of Jack Leary slipped into high gear and his thinking became audible in the halls and late evening bull sessions of the student dorms.

Leary sent a letter to *The Gonzaga Bulletin* which was printed in the December 11, 1970 issue, reporting on how Santa Clara and Gonzaga compared to each other. The headline of the article, "From Rags to Riches" highlighted his observation on how stable financially Santa Clara was in comparison to the campus in Spokane. Another comment in the letter gives evidence of what he was pondering and is a prelude to what is to happen next in his life.

As valuable as tenure is for security's sake
and the reward merit deserves, there remains
still the knotty issue of how to keep teaching
methods lively and relevantly transmitted. I
feel, of course, that in college with the in-
creasingly good high school background. . . coupled
with different attitudes and psychological sets
the collegian brings in, there will have to be
new and more viable approaches to learning.
The teacher's willingness to change will be
significant here. His imagination and power
to strategize on what's not here yet will
matter more."

"What's not here yet" is the renewed focus of Leary's attention, and as we will see, the thing that's not here yet is the New College of California, successor to the strategy for learning that he created at Gonzaga in 1958: the Honors Course.

The idea for New College wasn't a new idea for Jack Leary. The construct he came up with at Gonzaga was actually a college within a college. Some graduation requirements were eliminated—for example, a proficiency in a foreign language was substituted for actual credits in that language. Upper division course work was substituted for some of the lower division classes. Seminars were added to course work so the Socratic method and student executed class projects could be experimented with. A small community was formed among the enrolled students, a close-knit community that stayed together for four years and beyond. Teachers became mentors and friends with students due to contact outside the classroom and intense interaction in small group discussions. Excellent

teachers were chosen to conduct the Honors courses; teachers who shared Leary's educational idealism, and who saw learning as centered in the student-as-partner.

The post-Vatican renewal and the concomitant reformation of the Jesuit Rule during and after the 31st Congregation in 1965-1966, the literal expulsion of Leary from the campus and community which had always been his home (in a way that even his home hadn't been), were all probable factors in the germination of the idea: New College.

How does an institution change and adapt so that basic values can survive is a question constantly recurring in the writings and speeches of Jack Leary. It was the same question the Second Vatican Council and the Jesuit Order had asked and both had the surprising courage to address. Experiment with forms and methods, discard the less meaningful regulations, reach out to those whose needs are not being met, empower each member of the corpus to realize his or her mission and potential. Share responsibility; don't pass all the decisions down from the top. In Leary's article, "The Christian College Today," published at Gonzaga in the late sixties, he speaks of the Church in much the same way his later New College literature describes higher education:

Here it is now old and big, powerful,
encrusted with too much tradition. And
yet rejuvenating all over the lot, exor-
cising itself of legalism, and literalism and
dogmatism.

The sixties were an era of intense self-analysis and dissatisfaction for members of the Church, students on college campuses, American citizens coming to grips with an untenable war, and for the educator, Jack Leary. Later in the same article he offers, unintentionally, a self-portrait:

When you single out an educator you single out
an idealist. Add to that a generous dose of
the horizons Christianity unfolds and you have
someone who specializes in an intense mission of
moving forward. I suppose the Christian "sins"
by wanting too much, his almost chronic
dissatisfaction.⁴

When Leary left Gonzaga behind him he may have decided to take it with him on his back; all, that is, that could be taken when one needs must travel "light." His life from that point on becomes a series of embarkations; he is no longer rooted in place. The son of Loyola is exiled, perhaps; or perhaps he is freed.

Published during the year that he was installed as president of Gonzaga, in the pamphlet, *Diamond Jubilee Reflections*, which he authored, Father Leary talks about higher learning as "exploration," "discovery," "an experience each serious student must undergo himself." He elaborated:

The university presides at the encounter
and helps to stimulate further inquiry, to
develop habits of healthy dissatisfaction
with tired approaches, the static or
melancholy. Adventure and renewal lie at
the heart of human inquiry.⁵

An idea had been percolating for quite some time. Now, the adventure named New College was about to start.

Santa Clara Proposal

Leary listened to expressions of student dissatisfaction in the evening discussions on the eleventh floor of "Swig." He fashioned a proposal called "An Experimental College" in February, 1971, and presented it to Thomas D. Terry, S.J., president, who expressed neither support nor disapproval but referred a decision about whether to incorporate this plan for a "year of General Wisdom" under the University's auspices to the school's Education Programs Committee. Briefly, about 150 freshmen and 50 upper classmen would take a year out of the core curriculum, with ten full-time faculty members, representing all of the liberal arts areas, offering small seminars once a week—seven offerings a year. Subjects would be inter-disciplinary. Class titles: Play, Work, The New Politics, Christianity Today, Sex and Love, War and Peace, Death, Loneliness. Techniques would include team-teaching and independent study. It would be both a pilot for the University and a laboratory for revitalizing the faculty (much in the way that at Gonzaga, professors were sent off to Florence for a year to both teach and renew themselves.) Teachers would learn how to develop "community" and design better criteria for measuring the quality of the student's classroom experience. It would be a simpler financial model, one providing only the necessities: teachers. It would have no required subjects. The goal of the experiment would be to enlarge the student's imagination and develop interior discipline.

The Associated Students of the University of Santa Clara, as one might expect, unanimously approved the proposal. The Educational Programs Committee, late in May, voted against it, apparently for financial reasons.⁶

The New Baby

A new college is like a new baby. If we're done with birth and emergence then we don't need more colleges. But we do need better ones. And if the old can't rejuvenate, then the birth of a new college is desperately in order. And another! And another.

Out of a conviction that liberal education as it was now being presented in most American colleges and universities was no longer able to "free the mind and open new and more ample domain,"⁸ Jack Leary accompanied by departing professor from USC, Dr. Bob Raines, decided to found a new humanites school, independent and unaffiliated. By this time Leary's conviction that a lot was wrong with higher education had hardened. He compares going through conventional large colleges with going through a car wash:

Get the wheels into the trays, close the windows, put the engine into neutral and get it all under way (without intervention from the agent), the roar of water, splashed suds, floppy rags, hot air and darkness. Out on the driveway! *Clean*. It just came with the gas.
Free.

There were many pitfalls that New College would try to avoid: sacrificing general wisdom for skills, emphasizing memorization and regurgitation of parcelled out informa-

tion, traditional grading systems, linear sequence of courses, faculty tenure, graduating people who have learned to accept being chronically bored.

And so, in July, 1971, New College was born, and was as unrooted in "place" as its creator. The first printed *College Bulletin* (in 1972) asserts that students "will find the campus of New College conveniently located inside their heads." It was also located in Jack Leary's living room. The first "bulletin" announcing New College directed interested students to write John P. Leary, S.J., General Delivery, Sausalito. No address, no phone number.

On September 28, 1971, 14 or 16 students showed up to register, depending on which news story or school history one consults. No list of names has survived. But Steve Polich, one of this first group of enrollees, many of them transfers from Santa Clara, remembers quite vividly what that day was like:

When school started, I was one of 14 students. We all met in Jack's front room. That's when I first met Leary. We had coffee and donuts and 14 students signed up for the classes there on Cazneau. It didn't seem like a college but it didn't seem not like a college either. It seemed like a real interesting situation and they had some good teachers. . . and it sounded like the classes were going to be exciting. They told us about them, and I thought, well, I'd be interested in that. There were some literature classes on Melville, and some Shakespearean classes and there was Jack's philosophy class, and some cross-disciplinary stuff.

How did Leary persuade these students, many of them leaving behind a large, respected Jesuit university, to come with him to Sausalito?

At some point in late summer of 1971, Leary wrote to many of the students who had attended meetings earlier that year at Santa Clara, regarding the proposal for an Experimental College. A letter went out to their parents too. Some excerpts from the letter to students:

If you can't do what needs to be done within system you go outside the system. . .

We live in a stop and go culture. One can change one's plans in a few days, a few minutes.

Talking about this only and the hyperbole we are victim to now and then won't do. . . The test of one's sincerity may be the risk he puts his views to. . .

The big reason for joining up has to be enthusiasm for going at this new thing. When we only obscurely see the outcome. You know, outcome, that wild improbable phenomenon that never happens (the way we expect). . .

Are you willing to be partner in this new
and fulfilling experience? To actually help
shape and define a college which I feel could
help alter American higher education?

It may be safer to decide against it, but
I hope your courage and faith exceed your caution.

It was an appeal typical of Leary's rhetorical style: issuing a challenge to the reader to move, to act, to go beyond the expected response and do something extraordinary. What Leary was asking for was disciples, and his first twelve plus two was a remarkable response.

The appeal to the parents was an orchestration on the theme of not allowing "parental practicality" to limit the kids to dead end choices, but to help them see beyond appearances to a more central reality:

Maybe the one advantage you have on your
kids is *perspective*. You have been farther
down the road and can see more. . .

It is the cool mind, the attitudes, discipline,
maturity and imagination of the professor which
keeps coming through to the learner. How does
one get clarity and conviction?

What you'd like to see happen in your kid is
growth. A warm and perceptive development of his
mind and personality. This will be one asset
richer than riches and the status of a big
name degree. . .

Practicality in the narrow sense can be a
cul-de-sac. Always talking about whether it
works and seldom looking into the it or what
works means. . .

If a young person can climb into the well
tutored head of a professor and see out
through his eyes the reality which is
everything, then light years have been traversed.
Seeing is what education is about.

The bulletin accompanying these letters advertises that the typical duration for college will be three years rather than four, and that there will be new grading criteria, mainly, "how you measure up against your former self." One basic class (urged but not required) would be a two-semester seminar in Analysis: the topics would be Population, War, Ecology, Sex, Religion, Poverty. "New College will take students where they are." Other urged courses would be: Imagination, Discipline, Practicum (internship one day a week in an interest-related job); Art, Literary Habits, Science Habits, and The City and Revolution. "Away with English I, History I, Math I and the regurgitational high school."

The New Curriculum

At first glance this appears to be a revolutionary curriculum. In many ways it was, particularly in the cross-disciplinary arrangement of subject matter, exploring a city like San Francisco (for credit), having Fridays off to try on careers (and get credit for it.) But the Platonic-Aristotelian philosopher is observable at work here also, imposing order on subject matter with the primary end being that of forming basic habits in the learner that will lead him or her out of the cave of the former self, teaching that self how to see properly. The seminar—an earlier concept of the Honors Course—has been extended. The courses described are to be much more demanding than English I and History I. But was this rigorous aspect of the course offerings actually perceived by the public? The school's literature probably failed to make this clear. Some of New College's "core" faculty—former Jesuits Bob Rahl and Don Moses— and also Martin Epstein understood what Leary was trying to do; but not all faculty members had the same background and philosophical predilections. And the "catchy" course titles in later New College catalogues (the first one was published in 1972) might lead a prospective student into thinking that the subject matter would be not as heavy as other college courses, when actually it probably was much deeper.

During the late fifties, while Leary was Academic Vice President at Gonzaga, he wrote an article called "The Myth of Quantity in Education" which objects to the dispersion of curriculum into a meaningless multitude of classes ("folk dancing, Fishing I and II"), and emphasized building up the imagination and self-control of the student as well as not letting the student dictate curriculum. "You come here on our terms, you do not command; you obey and learn. If you knew exhaustively the value of what we had to give you, there would not be much reason to give it."⁹ But Leary's parental voice, by the time New College was born, was more subdued. The sixties students had "worked over" just about every educator in the field and knocked some of the authoritarianism out of the classroom; at least until the 1980's when a cry for excellence in education began to be heard all over the land (and authoritarianism came back into vogue!) Nonetheless, the Jesuit in Father Leary and the scholastic point of view remained an integral part of the concept, New College. That Old College would succeed New College, and would emphasize more clearly the traditional bent of the courses being offered, despite their intriguing titles and the use of the same creative teaching tactics, suggests that Leary was not wholly satisfied with the New College model, as a realization of his dream for higher education.

But at this new, first stage, in September of 1971, the new school was filled with potency and promise.

Hope Riding on a Donkey

It may have appeared to some of Leary's old friends and students from the Gonzaga era, that Father Jack had run off somewhere and was involved in a crazy project. Priests were leaving the Church in noticeable numbers. In 1969 alone, the Provincial of the Oregon Province of the Society of Jesus, John Kelley, received 20 requests for permission to leave the Society and ten more requests for leaves which resulted in permanent departures.¹⁰ This was not the case with Father Leary; he asserts that he has always observed the Jesuit Rule of obedience and has never made an important decision without the permission of his Provincial. In the summer of 1971 he went to see the Oregon Provincial, then Father Kenneth Galbraith, S.J., as well as the California Provincial, Father Richard Vaughan, S.J. Both men approved his plan for New College. Galbraith gave him \$500 seed money, as "an act of confidence."

Leary was leaving the community life of the Jesuits, but he was not leaving the Jesuits. He was doing something quite typical of the historical Order. Like Loyola, Matteo Ricci, the missionaries in Rhodesia, Alaska, and at the foot of the Rockies in Montana, he was answering what he considered a call to minister where he felt that he could do the most good. He was extending the traditional learning of his teaching Order into what he saw as a more viable form.

The spirituality of a Jesuit is fostered by mobility, the freedom to exercise his basic Rule: a life of contemplation in action. Joseph F. Conwell, S.J., a noted theologian and former Dean of Gonzaga's Graduate School, wrote in his dissertation that the prayer life of a Jesuit is distinctive in that the "only thing characteristic about it would be that there would be nothing characteristic about it."¹¹ He elaborated: "Like St. Paul, a Jesuit, in the mind of Ignatius, was to be 'all things to all men to win all to Christ.' The Order was mobile and each man was to be mobile too."¹² How, for all practical purposes, does "contemplation in action" work? Conwell concluded: "The virtues of faith, hope and charity fully in act, when dealing with men and events, cause every action to be able to be an act 'in God.'"¹³

The world, then, was the battlefield of grace, not the monastery or the inner circle of the Jesuit community. If people wondered from afar what Jack Leary was up to, the people who worked with him up close were quite clear about him and his Jesuit value system, even though he chose not to wear the old black cassock or clerical suit, as in earlier days. Martin Epstein talked about his initial reaction to a real live Jesuit in the early days of the college:

My contact with Jack is the first real contact I've had with Jesuits—I'm Jewish, myself—and I found it quite delightful. I was very easily able to overcome any caution or prejudice (since I didn't know the Jesuits except from reading Joyce and Stendhal, and from Joyce and Stendhal, they seemed like a very cagey bunch!)

For a few weeks, working at New College, I thought everyone was a spy. Since they were unknown to me, I really had to deal with finding out who they were, and overcoming that barrage of information that is very partial that one gets from books: they never really quite tell the whole truth. Those were old books and I needed a new book. I was living it, and I found there were not many differences between us. We really all wanted the same thing essentially. I have a tremendous amount of sympathy and compassion for people with strong religious beliefs. So, Jack has that in his blood, and he doesn't lose it even when he's doing business or the things of the everyday world. It's really there.¹⁴

Millie Henry, currently president of New College (she succeeded Les Carr in 1978), came to New College in the spring of 1973 as a social scientist-researcher, on a federal grant from the Fund for the Improvement of Post-Secondary Education. After some

difficulty, Henry convinced Leary that she should make New College a part of her study, which included World College West, another alternative school also just starting up in San Francisco. The purpose of the study was to compare these two small institutions with the University of California at Berkeley—"a David and Goliath study"—as Henry puts it. She talks about her first experience with a Jesuit:

I read a book on the Jesuits just because of Jack. I wanted to find out more about their history and what the heck they were up to. There were all those comments about the Jesuitical approach to things and I got intrigued by all of that. The Jesuits were really out there—they took their religion seriously. . .

I think the Jesuits also got caught in stodginess and limited thinking, scholasticism, which is a form of thinking where you start with a premise but you don't really push much behind the premise and you do what I call 'chunk, chunk, chunk' kind of thinking, very logical and deductive and not too inductive.

But I don't think Jack gets caught in that; he's very inductive in his approach to things and willing to give up ideas and look at other ideas. He's a very intellectual Jesuit.

And I think he's been lucky. I don't know what his relationships are with his superiors but he's had an incredible life. The things that he's been able to do! You hear about the Catholic Church pointing you in certain directions and you have to go, in this form of obedience. My sense is that Jack has made a case for whatever he thought the Lord wanted him to do, and he's talked everybody else into agreeing with it. He's had wonderful freedom, and a security net under him always.¹⁵

When asked, recently, if she thought it remarkable that Leary has remained a Jesuit priest all these years, living alone, away from the community, Mary Lou Custer Wickwire (G.U.'61-'62) answered:

That is one thing that has amazed me. . . Very often people who are very intelligent, religion recedes into the background; but throughout all of his involvements in San Francisco and Reno, even though the colleges he founded are not religious, he has maintained an integrity, and has not pushed religion on other people but has kept that as an impor-

tant center of his life. . . This is a part of him and this is who he is, and no matter what, he keeps it. People are not put off by it; they are more or less drawn to it.¹⁶

That Father Leary had the blessings of his Order in the adventure he was about to embark on is clearly seen in the following lines from a letter to him from Pedro Arrupe, S.J., Father General of the Society, sent from Rome on February 23, 1972:

Your letter and the various articles which you enclosed reveal the success of New College and the charismatic personality of its founder. You have courage, convictions and ideals, and they are achieving a surprising symposium. . .

May God bless your College in helping to revitalize Christianity by shaping a milieu in which all will encounter the transcendent Lord.¹⁷

By Christmas, 1971, New College was three months old and beginning to take notice of the world around it. A twelve member board of trustees met for the first time on December 14. One of the members, Eli Thomas (a men's clothier from San Jose, California) was first to make an act of financial faith in the educational venture. Thomas had been a student of Leary's at Gonzaga in 1947, where he had also been a national collegiate boxing champion. In the summer of 1971 he gave Father Leary \$2,000 to get the school started.

That first board was composed of strong personalities from a variety of backgrounds: an author-professor, Lewis Mayhew; an attorney, Donal Cummins; a psychiatrist, Romulo Gonzales, M.D.; a Dean of Law, Delos Putz (G.U.'60); three businessmen, Andrew Polich, Raymond Roy and Eli Thomas; and a former teacher, Mrs. Mary Ann Sears. (A feature article and picture appeared in the January 3, 1972 issue of the *San Francisco Examiner* about Mrs. Sears' appointment, an article that called a good deal of attention to the designation "housewife" in the school's publication of the Trustees names. Mrs. Sears soon after declined to serve on the board.)

Also in December of that first year, 1971, the state of California empowered the college to grant Bachelor of Humanities degrees.¹⁸ New College was alive and kicking.

Jack Leary's Christmas letter to friends, relatives and fellow Jesuits is brief, "because so much that we hope is going to happen from the founding of New College is still being born." It contains few details but remarks fleetingly about the trip back to Gonzaga in October: "Gonzaga was a warm homecoming, indeed. Friendship really endures."¹⁹ On October 27, Leary had addressed students, faculty and the community in the COG on "The Coming Revolution in Higher Education." The forum was sponsored by the Third World Committee as a part of its national affairs program. Large printed posters of Leary's photograph, bordered in red, white and blue, advertised the event. Leary remembers that night:

The COG was jammed. When I walked in the place, it was just in pandemonium. Most of the faculty was there, and most of the Jesuits. It was a pretty good speech about what I had done at Utah, Santa Clara and New College.

The closing of the 1971 Christmas letter is touching. It refers to the inscription on the card: "Slowly they came, a mere donkey, carrying the hope of the world." He concluded: "Just to comprehend that—*slowly-hope* upon a *donkey*. The donkey being me and you, and hope being Jesus."

Raising Funds for a Brand New School

One of the most interesting aspects of Jack Leary's individuality is his ability to solicit funds for causes he believes in. We saw this mental muscle exercised during the Gonzaga years; now it gets flexed again. But instead of "selling" a concept that is three-quarters of a century old and visibly strong and enduring, now he must "sell" a concept that is largely still in his head. The school's first "seed" money—the \$2500—evaporated quickly in Sausalito's salt sea air. Leary commented later to a reporter of the *Independent Journal* that only \$150 remained after renting the house in Sausalito: "I'd been a big shot at Gonzaga and head of the Presidents' Association of Washington State Colleges, and now I was going to fall on my face. I felt like a damned fool."²⁰ In the same newspaper interview he revealed that a \$2,500 gift from Andrew (Andy) Polich, president of Tek-Electric Control of Portland, Oregon, and the first chairman of the board of trustees, kept the college going, along with the tuition of \$2,000 per student. Polich's donation was the first of many to infuse life whenever the school needed it; he continued to give generously (more than \$100,000, Polich estimates) over the next seven years, the period of time he served as a trustee. Leary recalls in the *Autobiography of New College* that Polich donated \$25,000 during the first year: "He gave this money with such aplomb that it moved many of us a lot. . . There would have been no New College in 1972 had it not been for Polich."²¹ Later Polich introduced Father Leary to two of the school's other major supporters: Howard Vollum of Tektronix and Dan Hanna of Hanna Industries (both men from Portland, Oregon also.) Vollum, "the most humble man I have ever met" (according to Polich) gave three separate gifts to the College: \$50,000—100 shares of Tektronix stock—in 1972; about \$60,000 worth of stock in 1973, and in 1974 shares valued at \$42,000. Further, Father Leary and Andy Polich talked Jean Vollum, Howard's wife, into becoming a member of the board. It was she, as we'll see, who helped snatch the school from the jaws of death with a well-timed gift of \$25,000 in the summer of 1978 when Millie Henry and Peter Gabel assumed the co-presidency.

Dan Hanna gave \$10,000 in the spring of 1972 when he came on the board, and the following year offered to donate a car wash operation to the school if land could be found to put it on.²²

Lacking an alumni association and much real recognition in the local business community, the school continued to be nourished by out-of-state funds. Leary flew to Mankato, Minnesota to visit Dan Coughlan, father of Mike Coughlan who came to the school in its second year of existence. Mike's cousins, Merritt, Peter and Theresa, transfers from Santa Clara, had preceded him at New College in 1971. Dan, the father of 12 children, Chairman of the Board of Valley National Bank, had visited the school twice and had been impressed favorably. He arranged for Leary to speak at a Serra luncheon in Mankato and then brought him back to his office afterward. The *Autobiography* contains the story:

Coughlan signed a check and handed it
across the desk. 'I know you need money.
I got some money back on my income taxes.'

It was for \$10,000. In some half embarrassed
way I said, 'Dan, thank you very much.' To

which he replied, 'Shit, Father. It's only money.'

Because he was so good at it, it appeared to be an easy task for Father Jack to raise money. It was actually very stressful and demanded an enormous investment of time and energy. It was also dangerous to be so vulnerable financially, although the college gradually decreased the percentage of outside funds in relation to the total budget from 50% in 1971-72 to only 18% in 1974-75. Leary revealed:

The excruciating problem in fund-raising is to move from the inner niceties and 'how great it is' to the question, 'will you help?' Asking is hard. It is humiliating. Great perils lie in store for a fund raiser. Chief among them is. . .anybody or anything you'd bow down before to get a favor.²³

There are cruel truths to be learned from raising money:

The degree to which we can rely on compatriots who think and feel just like us is questionable. . . I've seen the cordiality become suddenly reserved. Most say, 'Later,' or 'maybe' or 'no.' Most people are short sighted and I guess you'd say close. Too close to see.²⁴

Leary began to prepare for the day that he could start turning this chore over to others. Steve Polich, son of the board Chairman Andy Polich, was both a friend and protege of Leary's and found himself subtly nabbed by the collar. First he had to cut his long hair and shave off his beard. Leary had invited Steve to come with him to Washington, D.C., to see about trying to acquire Fort Baker at the foot of the Golden Gate Bridge as a future site for the College. Steve remembers, "When I decided to cut my beard off, that was commitment. I was severing my connections with the past and deciding to go ahead and support this thing in a more active way." Andy Polich feels strongly today that his son's "internship" in development work under the leadership of Father Leary was the best education he could have had. (Steve is now president of Tek-Electric Control and, according to his dad, has provided strong, aggressive leadership in expanding the company in the Northwest.)

Steve and Jack would typically team up about nine in the morning after Leary had attended to certain administrative work for the day. Steve recalls visiting two or three businesses before noon, stopping for a 20 minute lunch, and then "right back out there again. I was ready to take a nap, go to bed for the rest of the day." Then they would call on people all afternoon and often see prospective donors in the evening, every day of the week, Saturdays and Sundays as well.

It was just a relentless schedule. Which is the best kind of thing for a young guy. I was seriously tested. My chemistry started changing—my body started stinking. (My values were at odds. I had this resentment coming out of the sixties, a distrust for institutions and for people in

positions of authority.)

When we had to go out and talk to bankers and
monied people and politicians, people of position,
this caused a great deal of havoc in my life.
I tell this story because it's important to
know the integrity that Jack lived in.

He wasn't at odds and he wasn't stressing himself.
He had a feeling for the people, for the work
that he was doing and he also understood the
importance of money and the wise use and steward-
ship of money. So he had some tremendous values,
and in that sense he was very streamlined. He had no
drag on him because of his interior integrity.

I was also amazed at how this man could tell the
same story over and over and it didn't seem like
a broken record—it didn't seem like a lie. He
made it alive every time he told it. I used to
think I couldn't repeat myself—that there was a
certain dishonesty in what I said if I used it
more than once. I ended up not saying much.²⁵

The fund raising effort during President Leary's administration was led almost entirely by him. He wrote annual "begging" letters at Christmas time to hundreds of friends, relatives and former students. In 1974 he launched a \$400,000 development drive that included \$50 a plate dinners to be held in every major city on the West Coast and in the Northwest.

The idea for the dinners probably originated after Jack and Steve attended the Jerry Brown gubernatorial dinner at the Fairmont Hotel in November, 1974. The first dinner was held on January 29, 1975 in Spokane. It was organized by Henry Higgins, an old friend, and 120 guests attended. Other dinner chairpersons were Charles Flower in Yakima; Bill Thornton and John Keegan, Seattle-Tacoma; Sandra and Tom Wolf in Portland; Ralph Welsh, Sausalito; Eli Thomas, San Jose; Evelyn Blau, Los Angeles; Vince McMahon, San Diego; and the most successful dinner, in San Francisco, was chaired by Mary Monahan, Leary's cousin (Aunt Julia's daughter.) A net profit of about \$33,000 was realized and 920 people got to hear Father Leary present the New College story. Jim Wickwire, who hosted a similar party at the Joshua Green mansion in Seattle (in March of 1977), commented on Leary's presentations:

They were an opportunity for all of us
particularly those who hadn't had much
contact with Leary, to come back and be
exposed to him. I think everyone who
attended those dinners felt it was very
worthwhile. One of my brothers came to
one and he was just enthralled.²⁶

After two smaller get-togethers held in October, 1975, in Butte (hosted by George Thomas, Eli's brother) and in Kennewick, Washington (chaired by Carol and Bill Lampson), another round of eight dinners was held in the early spring of 1976. Spokane's Dorothy Darby Smith kicked off the new series with a dinner show in February; the others were hosted in Yakima by Dennis Richardson, Tom Dietzen and Salie and Pat Cockrill; in Seattle, with Van Hollebeks and Mike and Mary Jo Tucci in charge; the Wolf's in Portland, Peg Hamilton in Los Angeles, Vince McMahon in San Diego, Jack Sheehan and Art Serini in Reno, and John and Nancy Battilega in Denver. About 400 people attended these eight dinners and according to the *New College Gazette*, about \$8,000 was raised.²⁷ Finally, a dinner auction and Las Vegas night was put on in San Francisco organized by Mary Monahan, John Hoffmire (chairman of the board of regents from Tiburon, California) and Eli and Dorothy Thomas. But it became obvious that although these dinners were all great celebrations of friendship, they were an enormous amount of work and not overwhelmingly productive financially. Large sums of money were needed, small sums materialized.

The last series of New College dinners was held in the fall of 1979. It turned into a public relations disaster when Gonzaga University's President Bernard Coughlin, S.J. sent out a mailing to thousands of alumni denying any involvement with the dinners which were planned to coincide with Jack Leary's 60th birthday. Leary had asked Gonzaga to co-sponsor the events, a request that was declined, and Leary proceeded with the plans for the dinners anyway, naming Gonzaga as beneficiary of half the dinners' proceeds. Coughlin and others became angered when the invitations came out and the return address on the envelopes read: "Gonzaga-New College Dinner." When Coughlin was asked why he had reacted with such a public display of disapproval of the well-known former president of Gonzaga he responded in a telephone interview at the time that he felt Leary had acted deviously, had shown disregard for Gonzaga officials who had clearly told him not to make the dinners a joint venture, and that he felt Gonzaga was being "used."

Bad feelings resulted, all around. Leary shot off a long letter, after the dinners were over, to his fellow Jesuit, summing up what he had felt: "Your actions this fall caused me great pain and humiliation. . .Barney, do not underestimate me. I was a Gonzagan long before you were. My loyalty and devotion to the school is not debatable." The letter also contained the angered comments of Gonzaga alumni who had come to the dinners and who thought that Gonzaga had acted in a petty fashion. Leary offered, further, to issue a statement of apology and admission of regret for the misunderstanding, if Coughlin would join him and do likewise. He closed the letter: "Believe me, I do wish you and Gonzaga well, you for as long as you remain at the helm and after, and Gonzaga always, since it will go on long after we are both gone."²⁸

Father Coughlin apparently chose not to take Leary up on his suggestion for a joint letter of apology. Another painful episode was closed. Gonzaga alumni were left to wonder about the ill will demonstrated toward New College and its founder. Jesuit politics and the territorial laws of fund-raising had had another dark day.



Figure 16. Father John P. Leary's ordination in St. Mary's Cathedral, San Francisco, California, by Archbishop John Mitty took place on June 15, 1951.

CHAPTER SIX

THE HISTORY OF NEW COLLEGE UNFOLDS

Spring was, true to the lyrics, "bustin' out all over." One of the first actions the new Board of Trustees had taken in December, 1971, was to hire the first recruiter, Joe Arbanis (whose first six months salary was provided by Andrew Polich, Board Chairman.) After placing a newspaper advertisement in search for additional faculty, 650 applications arrived. Elizabeth (Libby) Coleman and George Bloch had already joined the faculty during the first school year; now Jack hired Martin Epstein, Louis Patler, Don Moses and Robert Rahl, after faculty and students had narrowed the original group of applicants down to ten finalists.

But one of the most significant achievements occurred in June of 1972 when the Western Association of Schools and Colleges (WASC) granted New College its first level of accreditation—correspondent status—thereby giving students access to federal grants and financial aid. A little booklet titled "Ten Years Old," sums up the first year as one of "mystery and joy, a year when there was no campus, no buildings, practically no administration, no library, and almost no operating funds. The focus was on learning and daily experimentation with a totally new venture. It was a year never to be repeated."¹

Also during that first year, 1972, Leary wrote a document proposing to the Joint Commission on Higher Education a plan whereby New College would work, through him as Director, as a consultant to about ten colleges (at a cost of about \$157,000.) The plan would redirect these schools and infuse them with the philosophy and methodology of New College. It would include students from these subject colleges spending a month at New College to imbibe the spirit of learning. The proposal was unsuccessful.²

The fall semester of 1972 opened with 32 students, no longer meeting in Jack Leary's living room, but in the Schoonmaker warehouse down on Sausalito's waterfront. Probably the most dramatic aspect of this second year was the struggle that ensued between Leary and faculty member Bob Raines, who had helped found the school.

The "Waterbag Caper"

Bob Raines and Ann Kreilkamp were, according to Steve Polich, two of the most popular and brilliant teachers in the early life of the school. But Raines had a very different philosophy of teaching than Leary did and a different value system. Leary felt very strongly that the school needed to become accredited, and that therefore an adherence to the basic requirements of WASC was absolutely necessary: classes meeting regularly, having content, giving credit for certain corresponding work on the part of students. Steve perceived that Raines was opposed to structures and thought it was a mistake to work within the confines of accreditation. He comments:

It got to a certain point, I remember, on a plane ride up to visit Jean and Howard Vollum, Jack said: 'This is not the school that I founded. I don't feel that I can go ask for support from these people who are good people and who believe in me—I can't ask them legitimately to support this school.' So Jack made a decision to dismiss them (Raines and Kreilkamp). He had some very clear ideas on where

he was willing to experiment and what values he wasn't leaving up for grabs. He moved quickly and cleanly. I think that left everybody surprised but also it left them clear that there was strong leadership and ideals behind the founding of the school.

The school would not have gone on had Jack not done what he did. They were clearly headed in two different directions. There had to be one head.³

Bob Raines wrote a diatribe against Leary and a defense of himself in a little red booklet called "The Waterbag Caper," to try to sway the community to intervene in his behalf. (No copies of this have been found.) But the community with some grumbling, followed the path set by Leary, and the episode was closed. Martin Epstein, a friend to both men, remembers warning Raines that maybe he was "pushing too hard."

These were the early 70's and the whole coercion in the Bay area was to push past the limits. Bob was an explorer on that level. . . It seemed to me that he was attempting to blow up the bounds of the institution, you know, given the freedom of the institution. At some point, Jack really had to say, 'No more.' And Bob really wanted to be in an institution but pretend that you aren't in an institution. . .⁴

Interestingly, letters in the correspondence files reveal that both teachers, within a year or so after their firing, wrote to express their admiration and surviving affection for their friend and former colleague, Jack Leary.

Finding a Home for the College

During the school year, 1973-1974, three major events happened. First, the school entered into a pitched battle with the city of Sausalito to obtain a four acre parcel of land on the waterfront, declared surplus by the GSA. Secondly, the New College of California Law school was founded. Finally, the University Year for Action began, funded by a grant from the federal government. Another accomplishment of no slight significance was the attainment of second level accreditation status in June, 1973.

To satisfy the requirements of accreditation, the college needed more permanent quarters. The story of the search for a new home is contained in the "Autobiography of New College." A committee headed by Elwood (Woody) Klaphaak, a student from Louisville, Kentucky, began the search. Faculty member and San Francisco architect Donald McDonald and Bill Sweeney, a student, worked on architectural designs. Many sites were visited and considered: closed elementary schools, a Berkeley seminary, business property, a mortuary, old mansions, and a military site—Fort Baker. In July, 1974, four plus acres of prime waterfront property in Sausalito became available, and both the city council and Jack Leary entered bids for free title to the land, which had been declared military surplus by the General Services Administration. Both bids were ruled valid and the GSA asked both parties to work out a joint ownership plan. Leary submitted a petition with 1300 signatures to the town council supporting New College's bid, but the council voted to reject it. Finally in the spring of 1975, it became clear that pressing the council to share

the parcel was a lost cause: they promised to zone it in a manner that would prevent them from using it for a school. The GSA gave up and gave in. The land went to the town, and the school left town. Leary's acerbic comments on the local GSA's final recommendation for exclusive city use of the land were published in *The Marin Scope* in November, 1975:

One should pity them that they want more shops,
bars, and restaurants and fewer non-profit
enterprises like us. In ten or twenty years the
generation coming up may do radical surgery on that
value scale. Sometimes I don't know whether big
government with its anonymity and preemptiveness
is worse or little town government with its petty
bourgeoisie values, the sniping and parochialism.⁵

By this time the school had been occupying rental space in two buildings: offices were in the Schoonmaker building while classrooms were located in a six room house at 2330 Marinship Way, nearby. A total outlay each month of \$2,000 in rent payments was, on December 1, 1975, parlayed into a \$2,000 monthly mortgage payment. Jack Leary acquired a 10,000 square foot two-story building in excellent condition, the former Gantner, Maison, Domergue Mortuary on 777 Valencia in the Mission District of San Francisco. This site was occupied by the school until 1986 when economic pressures compelled the Humanities College to share space with the Law School at 50 Fell Street, and the Valencia Street buildings were sold. Where did Father Leary come up with the money for the building in 1975? He had, as he recalls, \$25,000 and he borrowed the rest of the \$50,000 down payment from the real estate agent and took a 15 year mortgage on the remaining sum of \$195,000. For the final exam in Robert Rahl's class, "The Streets of San Francisco," the students walked out of the little gray schoolhouse on Marinship Way and walked up the hill, across the Golden Gate Bridge and continued, on foot, to their new home in the Mission District. "Somehow that seemed like the fitting thing to do," Leary was quoted as saying.⁶ In the December issue of the *New College Gazette* he writes:

So we move to San Francisco, the larger
and more abundant camping grounds with
quite unqualified joy. The City, true to
its namesake, has ample vision and has room
for the stranger. New College will be the
newest, littlest, poorest college in town.
But we shall reside in a fertile milieu, in
probably the most stunning city in America,
wrought with hills and bridges and white
buildings and space, the ineluctable commodity.

A Public Interest Law School

The story of the Law school is the story of two strong-minded, idealistic Irishmen forming a friendship and an educational partnership almost upon meeting one another. Tom Mack, regional director of legal services for the Office of Economic Opportunity, and his wife, Joanne, were living in Sausalito and had read local newspaper stories about Jack Leary and his fledgling college. He decided to introduce himself.

He had always dreamed about a law school that placed its central emphasis on public

interest law and a strong "clinical" preparation in trial procedures. He felt strongly that most law school admissions requirements precluded women and minorities from entry into the legal profession, when these were likely to be precisely the persons likely to have a strong interest in law as a means of promoting social justice and protecting the rights of individuals. He wanted to change this.

Mack's philosophy fell on the ears of a kindred spirit, a man who had been raised in the mining community of Burke and Wallace, Idaho; a man, furthermore, who envisioned the study of law as a form of the Humanities, harkening back to an ancient tradition. A partnership was formed. The New College of California opened its first law classes in the fall of 1973. Thirty students were accepted, but soon dwindled to 25. Dean Mack taught Torts (personal injury law); Mark Litwin, his partner, taught Contracts; Cassandra Flipper offered classes in Criminal Law and Carol Brill taught Legal Writing.

The first Law School *Bulletin* (1975-1976) presented Leary's view of the study of law in its opening Presidential message:

The New College Law School in its very conception has tried to keep this in mind: how best to train a lawyer so that he or she seldom loses sight of the tragedy of violated rights, the plundering that the tough indulge in. Being a person and a good lawyer are intermeshed.

In the following year's catalogue he elaborates this theme:

The thrust here is to help make law what it was in the great medieval schools, the first humanity: sensitive, historical, idealistic. . . to take the figure of the concerned lawyer and to project both male and female images of several ages and races, striving to make real our dreams of a better world.

But all was not rosey in the garden of New College lawdom. The law school community had its own concept of who was in charge (fueled possibly by the "Waterbag Caper" which was circulated at about the same time the law school opened, and which was highly critical of the trustees and the president.) According to the *Autobiography of New College*, the law school objected to being assessed for part of the over-all administrative costs of the College:

At times during student meetings or committee meetings, the president and dean exchanged some pretty harsh words, even though they were outside of these discussions fairly good friends. Leary and Mack were both of Irish extraction and could be quite rhetorical. At times they both had a short fuse.⁷

Furthermore, Mack felt that the law school should be moved to San Francisco and Leary, wanting to economize and also maintain a sense of unity, vigorously opposed the idea. But the trustees, hearing both arguments, decided in favor of the move, convinced that proximity to legal libraries, convenience for faculty members who also practised in the City, and the requirements of the apprenticeship program made this location preferen-

tial. The upper floor of the Wells Fargo Bank at 1200 Market, across from the Franciscan hotel, was rented. Carole Brill took over many of Mack's administrative duties, since he had accepted a full-time directorship of the San Francisco Neighborhood Legal Assistance Foundation. Then Brill was removed, without notice or consultation with President Leary or the Humanities School, and Gail Gifford was hired by the law students and Dean to replace her. Another conflict arose when Leary proposed a tuition increase for law students equal to that of the humanities students. After much opposition, Leary decided to back down, and "was hopeful that as he had yielded, they might learn to yield, too, and not act so righteously and so pure."⁸

Tom Mack eventually found it impossible to meet the demands of two full-time jobs, and a new Dean was chosen in February, 1976: Simon Rosenthal, a man both well-organized and respectful of the founding ideas of community governance.

Also in February, 1975, *The Wall Street Journal* took note of the progressive little law school out on the West Coast. The article by Wayne Green presented the serious deficiencies of present day lawyers in their training for trial work and suggested that law schools might be to blame for emphasizing legal analysis and ignoring trial procedure. But, wonderfully mentioned in the same breath with Harvard and Columbia, New College was different:

There are some signs of change in this attitude. A few schools—Harvard and Columbia, for example—have beefed up their curricula with trial-procedure courses. At least one new law school, the New College of California in San Francisco, puts its main emphasis on turning out litigators. Numerous older schools have started so-called clinical education programs, giving students credit for work in law firms, legal aid clinics and public-defender offices.⁹

The curriculum at New College also included apprenticeships in local law firms. After the first year, students were placed under the supervision of San Francisco attorneys to practise research, writing and trial preparation on real issues and real cases, spending about 20 hours each week at these tasks. The first law students proved to be a dedicated lot: in the first year, 1974, a whopping 70 percent of the students who sat for the mini-bar exam passed it (compared to the state-wide average of 39 percent.) The second year, 76 percent passed, and in 1976 *Time Magazine* made note of New College students' high pass records:

Though many of California's unaccredited law schools have eyes fixed on quick bucks, at least one offers a kind of legal education hard to find elsewhere. San Francisco's pioneering New College, which will graduate its first class next year, attracts applicants because of its apprenticeship program in public interest law. Last year 60% of its first-year students passed the baby bar exam.¹⁰

One problem nagging at the success of the Law School was its gradually accumulating deficit. Despite fund-raising efforts by Gail Gifford and others, by summer, 1975, it had a deficit of \$30,000.¹¹ The Humanities College was forced to add this amount to its own rising burden of debt, which must have aggravated the relationship of the two schools.

Again the lion's share of the fund-raising obligation fell on the shoulders of Leary and the trustees.

Another situation arose in the spring of 1977 in which Leary and Mack were again pitted against each other with nearly disastrous results for the school. Leary had hired Les Carr to act as Chancellor and fund developer for the school in the summer of 1976. After a few months he realized he had made a mistake. Not only did he find Carr an unsuitable replacement for himself—but by this time Leary had decided to start looking for someone to take over the helm—but Carr was quickly identified by the entire Humanities faculty as a man incapable of forwarding the educational vision of this school. He was not of their ilk. Leary decided to recommend to the board of trustees at their February 14, 1976 meeting that Carr not be chosen to succeed him as president. Tom Mack, though, was convinced that Carr had financial ties and an ability to manage the precarious position of the school. And so, at the trustees' meeting the entire Humanities School lined up against the Law School, with Mack and Leary presenting the opposing views. Martin Hamilton, now administrative Dean at the College, remembers the meeting:

The guy who carried the day was Jack's former Dean in the Law School, Tom Mack, a former seminarian, who had a pretty big ego. I think he and Jack had started out pretty close friends, but administratively came to odds at that point. Tom was very persuasive; he had good "lawyer skills" and he said, 'What do we have to lose here—give this guy a chance. If it doesn't work out we'll get rid of him. He made it sound very simple.'¹²

Leary also has memories of that event:

Mack got up and said, 'I think Carr is the man for the job. I like Jack. But I think there are several other people here—Robert Rahl, Don Moses—who would be better presidents than Jack.' So I left the meeting. They voted and I lost. I felt very badly. I remember meeting someone on the stairs and I had tears in my eyes. I don't know that I ever spoke to Tom Mack again. If I met him again, I'd be civil, but if we had time to talk I'd say, 'You know, you really stabbed me in the back there. And the man you chose turned out to be Mr. Wrong.'¹³

Two exciting events took place in the Law's School's history during the turbulent spring of 1978: the first law graduates passed the bar exam at an astoundingly high rate, 84 percent; and secondly, after many months of meetings and research, a committee of students and faculty from the law school acquired, from the GSA, a 30,000 square foot building valued at about two million dollars, located at 50 Fell Street in San Francisco. After renovation these quarters finally were occupied by the Law School in the spring of 1979. The September, 1977 issue of the *New College Gazette* named those who had assisted the College in its campaign to acquire the building (which now houses both schools): President Carr, Dean Rosenthal, law student John Conwell; Jackie Humberger, a trustee, and Mayor George Moscone.

The split between Law and Humanities began to heal the following year, when Millie

Henry, formerly Dean of Humanities under Carr, and Peter Gabel, a law faculty member, agreed to form a co-presidency with the hope of mending the rift and at the same time engaging both schools' energy and resources to save the college, financially. The plan succeeded as we shall see.

Innovations at New College

A lot of what was new about New College, when looked at carefully, is really very old. Seeing the basic role of the teacher as tutor-model and the learner as apprentice is a return to the earliest concept of education. Also central to the idea of New College is the traditional Ignatian emphasis on action, commitment, involvement with the real world.

The Practicum was such a strategy for learning: students were urged to spend their free day, Friday, trying on jobs, volunteering help in the schools, city offices, garden projects and rehabilitation centers. The school still offers this option. In the 1985-86 schedule the practicum is defined, as it was in Leary's era, as "work-oriented study, either volunteer or paid, in which the student learns the skills of employment and/or social action."

The Colloquium, an open meeting of all faculty members and students, on-going discussions which focused on a specific topic, began in 1973. The first topic was the study of language. The idea of the colloquium is to excite in students a thirst for greater knowledge and scholarship by giving them opportunities to hear and be a part of conversations of widely educated and creative people sharing insights.

That same year Don Moses, Stanley Scher and Louis Patler teamed up to write a proposal to the federal government to obtain funding for a University Year of Action (UYA). It was the first government grant money to be received and New College won the \$140,000 sum in competition against Stanford, U.C. Berkeley, and other well established schools. Ruth Maguire, who had previously directed a UYA program at Western Washington University in Bellingham, was hired to coordinate the program and develop the curriculum. The program was so successful it was renewed for three years.

That first year there were 40 students who earned 30 credits for the entire year, which included working all summer. The students received \$190 as a stipend each month; the first year they paid no tuition to New College, but the second and third years they paid tuition at a reduced rate. The first group worked in three areas: designing and building furniture that would be affordable by the poor; helping with the case load in the Public Defender's Office; and as advocates and liaison workers for the inmates in the San Bruno jail in San Francisco. During the second year, one day each week was set aside for seminars, special speakers on social justice issues, discussions of problems and solutions, and presentations of researched reports by students.

The most popular project, as well as the most publicized, was the jail experience. Sheriff Richard Hongisto praised the students for their work at a benefit dinner for New College in San Francisco, in March, 1975. It was an entirely new concept of intervention in a 40 year old jail system that was wholly custodial until the advent of the UYA program. During the third year, Law students became involved with prisoner initiated litigation.

Another project undertaken in the second and third year of UYA was the creation of community playgrounds, roughly 25 of them each year. Students, consultants, and families in neighborhoods joined together to design and build the equipment for the play areas.

Above what was achieved in the development of self-confidence and competence in the students who participated, New College achieved a much greater visibility in the larger community as well as a deeper identification with that community. It is very obvious when one visits the campus today that the students, a wide range of inner-city minorities, social activists and mature women returning to school come to be refreshed by new knowledge and give back to the City a renewed personal vigor and a variety of new skills.

It seems to be a school that empowers the poor, the creative, the intellectually alive members of its own community. It is a lively entity, quite unlike any other. Like its founder.

Jack Leary's Accreditation Campaign

The first level of accreditation, candidacy, had been granted in June, 1972, and the second level, correspondent status, in June, 1973. The first visit for final accreditation occurred in May, 1974, when Dr. Ed Williams, Vice Provost of Johnston College, Redlands, and Alistair McCrone, President of Humboldt State, visited the campus and met with the entire community of the College in the large room where the weekly Colloquium took place. The two were impressed by the credentials of faculty and trustees and by the honesty and openness of everyone. They thought that the library needed improvement, the administration needed more help, and that a permanent building was necessary.¹⁴ Four months later, at a meeting between Leary and Williams, McCrone, and Dr. Kay Anderson (executive director of WASC), Anderson said he thought the next team visit should be delayed—that New College wasn't ready yet. This aroused Leary's anger to its Irish boiling point. But he addressed them in a cold, deliberate tone:

We have already deferred the visit once. We
feel we are ready. As for the translation of
what we are doing according to your own norms,
why don't you try to get one phenomenological
intuition?

Anderson agreed to a visit in November.

A team of six people came and spent three days at the College. In February, 1975, Leary went to a meeting of the commission and asked for full accreditation, after making a presentation. A few days later a letter arrived turning down the request. New College would continue as a candidate and would not be visited for two years.

At first Leary was angry, then resigned. He rolled up his sleeves and made a list of objectives: New College must acquire a building, must do a better job of translating its vision to others, keep better records, improve the library, achieve greater fiscal stability. Then Leary and Moses drafted an appeal of the commission's decision, asking instead for a visit in November, 1975. The request was granted.

Sometime in 1973 Leary had written a feisty article titled, "The Only Thing We Have to Accredited..." which described the difficult process of running with one's legs tied together, of trying to start up, gain respectability and recruit students without accreditation. Law firms can start up, hospitals, unions,

but a group of college professors can't do this.
They must kind of pretend they're a school
through a painful, sometimes, fatal probation.
By a nix, a silence, long and costly intervals,
the little college is prevented from the ranks.
Why not let the little and the promising start
out accredited and help them meet the expectation
of that level?

Penalizing seers to catch phonies is an old

game. It's what disenchant the young about the old. The new radicalism may be radical moderation. To get there, schoolmen need broad berth. I say loosen up. The phony has the craziest way of undoing itself anyhow.¹⁵

For a third time, in November, 1975, the accreditation team visited the school; Dr. Williams, who had visited a year earlier, was accompanied by Eugene Cota Robles, U.C. Santa Cruz, and Leo O'Brien, a professor of law, Hastings. The new building in the Mission District had been purchased but the school had not yet moved into its new home. A small decrease in Humanities enrollment concerned the team. In February, Leary, Moses and Simon Rosenthal, the new Law Dean, made a formal request before a meeting of the Commission. A letter came back a few days later denying accreditation and extending candidacy to June, 1978.

But Leary wouldn't give up. At his urging, the trustees voted to appeal the decision, and Don Moses drafted the appeal. New College demonstrated that it had complied with every recommendation made by the Commission. A committee of three visited again on May 20, responding to the request to review the decision. As a result that committee recommended that the Commission grant accreditation. The ordeal was almost over. A nine month financial audit was requested and when the Commission had received it, on July 16, 1976, final accreditation was officially conferred.

Leary's Administration Ends

New College's by-laws provide for three year terms for the President, so prior to the May 9, 1974 trustee meeting, Andrew Polich, Chairman, wrote to all the faculty members and students to ask them if they approved a second term for Jack Leary. In one of the replies (which were nearly all approving) concern was expressed, by Don Moses, about the large number of tasks resting on Jack Leary's shoulders: fiscal operation, curriculum policy, public relations and publicity, tuition collection, recruiting, fund-raising, teaching, advising, and administration.

In Louis Patler's letter of reply he describes what he saw as Leary's greatest strength and greatest weakness: his "creative disorderliness." He advised that Leary distribute some of his responsibilities and develop leadership in his staff. He also noted that he should be more "pessimistic (accurate)" with regard to forecasting enrollment. But because of his strong leadership and vision, he enthusiastically supported him for another term. In the *Autobiography*, Jack recognized and commented on his own optimism:

Builders of a place like New College, myself in a very strong way, tend to calculate optimistically. You have to. You wouldn't have begun it if you didn't do that. But the triumph would lie in the blend of realism, how to hedge your bets.¹⁶

In the fall of 1974, the 110 Humanities students on which the budget had been projected, didn't show up. About 75 did. Salaries had to be slashed from \$13,000 and \$14,000 down to \$10,000 and \$11,000. (None of the law school faculty would agree to reduce their salaries, however.) Apparently hopeful optimism was a problem for many at New College:

The spoken and unspoken assumption at New College has often been that Jack Leary would find the money somewhere. True or false? True, that they thought that. False that it came true. Sixty-five new students being accepted meant that fifty-seven would come. True or false? False; forty-six enrolled.¹⁷

As each succeeding year passed, the accumulated debt rose, and the founder of New College began to show signs of weariness. Steve Polich recalls the time Leary had to come up with a large sum of money and was forced to turn, once again, to probably the only man he knew who was able to contribute on a scale that the need required: Howard Vollum. It was the third year in a row that Leary had had to ask.

He was very nervous and asked me to leave his office. I said, 'Not on your life. . . I want to hear this conversation.' And I heard Jack's voice crack and I saw tentativeness and I saw fear. We needed the money so badly. Howard came through again. I remember Jack's relief; he just practically melted.

The financial pressures were just horrendous and they never went away. And Leary was the only one in the school carrying that responsibility and sleeping with it every night. So there were very turbulent, high feelings and deep and dark depressions, and then miracles like this.¹⁸

At the same time the nation was celebrating its 200th birthday, Jack Leary was sending out invitations to a party of his own. On July 31, 1976, the feast of St. Ignatius Loyola, Father Leary celebrated the 25th anniversary of his ordination to the priesthood. The marking of this stage of his priestly career coincided with the timing also of his decision to look for a successor and leave New College. Les Carr was hired in August to assume the duties of Chancellor, and help lift the financial pall that had stubbornly settled over the school. The choice of Carr, the former President of Lewis University in Chicago, would prove, as we mentioned earlier, to have been a mistake.

But during that month of July, Leary experienced joy. On July 16, accreditation had been granted. One hundred and ten letters and gifts arrived in honor of his anniversary (although the only Jesuits at Gonzaga who seem to have acknowledged the occasion were Fathers Art Dussault, Armand Nigro and John Wright.) Leary received a warm tribute from James Meehan, S.J., the Provincial Assistant for Education:

I am particularly anxious and grateful to take advantage of my present position to thank you in the name of the Oregon Province for all the time you have given to the apostolate of education. Your years in the classroom were times of joy and inspiration. . . Over the years

you have certainly known the antagonism as well as the support of your brother Jesuits, but I am sure they would all agree you have always been, and remain, one of the most creative educators God has given us.¹⁹

The invitation to the celebration, (a reception in the school's Little Theatre) quoted another Jesuit, the poet Hopkins:

And though the last lights off the black west went
Oh, morning at the brown brink eastward springs
Because the Holy Ghost over the bent
World broods with warm breast, and with ah bright wings!

These lines capture, perhaps, the essence of Leary's brand of optimism: a fragile but true Christian hopefulness. A funny little note is inscribed at the bottom of the invitation: "Not a fund-raising event for New College. No collections will be taken up!"

Les Carr was, soon after his hire, opposed by the Humanities faculty as a replacement for Leary. Don Moses was probably the person within the institution who could have most capably carried on Leary's vision for the school but he was not inclined to accept the presidency with all the financial burdens that accompanied it. Robert Rahl felt that Moses might have been urged to accept the presidency, but he was not. He personally accepts blame for not fighting to make that happen, and he feels that Leary "made a mistake in not recognizing that Don really did have the capability of succeeding him; and it was a mistake on Don's part that he didn't have more self-confidence and push himself more."²⁰

Although Leary had come to recognize by February, 1977, that he had to persuade the board not to select Carr, he was nevertheless determined to resign. The board of trustees accepted his resignation on February 14, to be effective April 1, and after hearing both Jack Leary's arguments "against" and Tom Mack's arguments "for" Carr, decided to make the Executive Committee²¹ the interim governing body, with Don Moses in charge of the day to day operations of the College, but Les Carr as Chairman and chief fiduciary officer, as of March first. (A new president would be chosen at the July meeting.) Moses had initiated the formation of the Executive Committee a year earlier and had been chairman of it; astounded and angry over this decision, Moses resigned on February 18, 1977 and left the school. Rahl comments:

I think the key work is 'fiduciary.' Don took that literally. Fiduciary means trust. This was a question of whom do you trust. It was a real slap in the face to take out Don Moses, who was eminently trustworthy and in fact had everyone's trust—everyone in the corporation had every reason to trust him, both personally and in his academic and fiscal judgment—and yet Carr was given fiduciary responsibility. So that was the last straw for Don.²²

Carr was officially named President of New College in July. He worked energetically to raise money according to Martin Hamilton, (who had been hired by Leary a few weeks before he resigned), to work in admissions and recruiting. In his opinion, Carr saw this newly accredited school as one that could be readily marketed; in Hamilton's words, "he wasn't into substance, he was into image." But Carr's efforts over the 21 months he

worked at New College were not nearly as fruitful as the board had hoped they would be. He raised only about \$60,000 during his term (mainly from Fred Stoner, a chiropractor, and Frank and Jackie Humberger.) Additionally, Verne and Joanne Freeman cancelled loans amounting to about \$25,000 in March, 1977. (Verne Freeman succeeded Andrew Polich as Chairman of the Board.)

It was perhaps Carr's sense of urgency in the task of raising funds—by the spring of 1978 the College was about \$400,000 in debt—that brought about his undoing. A story broke on the front page of the *San Francisco Examiner* on March 5, 1978, revealing that Carr had placed ads in the *New York Times* during the past year (1977) promising honorary doctorates to creditable donors of \$25,000 or more." Two more news stories followed, as drama at the College rose to a climax.

At the trustee meeting on March 10, Carr set forth a plan to transfer the ownership of the 50 Fell Street building (the Law School quarters) after 30 years and give positions on the board of trustees to a group of Sausalito lawyers and investors (organized by Dennis Hemmerle) in exchange for \$400,000 to pay off the College's accumulated debt. Hemmerle came to the meeting and as Martin Hamilton remembers it, tried to threaten the board members by telling them if they didn't vote for this "bail-out option" they might be found personally liable for the debt. Then, as Martin tells it, a woman student from the law school rather deftly blew the plan out of the water:

He (Hemmerle) was this real powerful guy. And this welfare mother from the law school was there—I can remember that meeting was packed, full of proxies, and I was working behind the scenes with Louis Patler, trying to get the votes, and working with Jack (long distance calls with Jack in New York all the time)—it was a real intriguing kind of time.

Hemmerle said that anybody could be on this board if they were willing to co-sign this loan—(like everybody else would have to get off the board)—and I remember this large woman said: 'Give me that, I'll sign it! I'm a welfare mother, I got nothing to lose. Give that to me!'

It so flustered him, and in another five minutes he turned into jelly. The whole dynamics of it shifted. It was just good timing. This woman knew. He could have pulled it off. They may have capitulated. This woman was very influential and I don't even know who she was. She really poked a hole in the illusion of his power.²³

Jack Leary was disgusted that a vote taken at the March 10 meeting hadn't succeeded in removing Carr. Andy Polich believed that it had been miscounted, that Carr had actually been ousted, nine to eight. He wrote to Verne Freeman, Chairman, and asked for another meeting. On March 15, Leary commented in a letter:

Andy Polich and I myself have entered into a solemn compact on doing all we can to wrest the College from Mr. Scoundrel. Andy and I will be

there the full week ahead (of the next meeting) and see each trustee. We will prepare a Case and profile of Les Carr to be given each student and faculty member.²⁴

Leary flew to San Francisco from New York for the meeting, in spite of the fact that he was still recuperating from a broken leg. The Board of Trustees, on April 7, 1978, demanded Carr's resignation. He tendered it.

Leary's Legacy to New College

When asked what has survived at New College today of Leary's original vision, Robert Rahl answered that these values remain: students receive a solid liberal education without having to jump through all the hoops of traditional schooling; the faculty are still generalists rather than specialists and they still offer at least once a year a class outside of their professional area: they are "Jacks of all trades and masters of one." Students are advised to take subjects from many different areas and are advised not to specialize in only one field of concentration.

Millie Henry, who performed an in-depth three year study of New College under a grant from the Fund for the Improvement of Post-Secondary Education, and compared what happened there with what happens in the large traditional university, is now President of New College. She admits that after attending Mount Holyoke, then Duke, and the U.C. Berkeley Graduate School, it was Father Leary who first showed her the exciting possibilities of Humanities education.

I never felt that I got very much out of my undergraduate work. I never felt it was mine, the way Jack invented this college to be. And so when I went to New College and sensed what they were trying to do, and Jack had tried to get exciting teachers like Martin Epstein and Robert Rahl. . . Chandler Steiner. . . Stan Scher; and Jack himself talked often and lengthily about the Humanities; in my own mind I began to connect up that there could be something really special about education; and that the Humanities which Jack would say make you examine your interior, refurbish your interior—that's what a good history or literature course could do for you, or a good religion course. So I got terribly excited about what that kind of education could be and mean and came alive to that whole possibility which I attribute to Jack and his vision. . . I will always love him for that.²⁵

How Millie Henry and Peter Gabel, with Martin Hamilton's help, pulled a miracle out of a hat and passed New College and the legacy of Jack Leary down to the present generation of students, 16 years later, is another book, another fascinating story. Briefly, Millie, at first thinking she would be presiding over the demise of the college, accepted the presidency in April, 1978; she asked that Peter Gabel from the Law School agree to be co-president in June. A "Committee to Save New College," made up of law and humanities

students, raised about \$20,000 in a few months. Friends of Henry's came in and taught summer session classes, free of charge, from neighboring colleges, and another \$10,000 in income was realized. Jean Vollum donated \$25,000, at Millie's request. That fall, Henry and Martin Hamilton put their heads together and dreamed up some new programs (one in Holistic Health, and eventually a Science Institute, among others, including a weekend program of study that would accommodate students working full time.) Salaries were slashed to \$1,000 per month for everyone. Millie renegotiated all of the bank loans, then carefully budgeted small payments to retire debts with creditors, one after another. By the end of that year all creditors had been repaid, all salaries had been met, there was no budget deficit, and some of the amount owed to banks had been paid back. The next year (1979-1980) a Title III grant of about \$100,000 was awarded to the school. Spearheaded by Louis Patler and Duncan McNaughton, a Masters program in Poetics was developed, funded by the National Endowment for the Arts, which soon acquired a nationwide reputation.

Leary returned that year to experiment with "Old College"—his new brain child—and to head up development for the school. In 1981, WASC reaffirmed the school's accreditation for the next three years, as well as another Masters' program, in psychology, developed by Peter Gabel and Michael Lerner, a New College trustee. By now, 90 percent of the annual budget was supported by tuition and the remainder by grants. In 1981, the first private grant, of \$100,000, was received from the San Francisco Foundation, along with a second Title III grant for \$175,000. There were 170 full time equivalent students in Humanities and 200 in the Law School. The Tenth Anniversary brochure reads:

A feeling that when Jack Leary left New College
the script went with him is now being changed
into a feeling that the vision of New College
is one which needs continuous care and attention
and one which can be shared by many now creating
the reality which is New College.²⁶

The final study that resulted from Millie Henry's three years of observing New College outlines some of the unique qualities of the educational environment at the school. Its major characteristic is that it unites action with learning, and teaches students to use study to find meaning in their lives; they are asked "to test and examine their ideals in the arena of action."²⁷ Further, there is validity given to the students' own needs and desires; the "how" of learning is more important than what is learned; the source of learning is in the student and is the student's responsibility; faculty can approach the learning process as human beings rather than as role players in a hierarchal system; a sense of community and a general excitement for learning can be shared by all.²⁸

Henry says that the students who will succeed at New College are ones who are mature enough to know what they want to learn and can integrate what they learn with what they already know.

Jack Leary's educational experiment lives. The emphasis on a new methodology at New College will be continued at Old College, as we will see; but an even greater emphasis will be given to the search for values in the humanities. The methods tried at New College have worked well, and continue to be experimented with at the school. Leary felt strongly that there must be, in education (as well as in politics and religion) a certain freedom

to let some things happen and opt for many
ways to let them happen. Our dogmas have
damaged a lot of people. The creative especially,

in whom lie locked perhaps many "answers" must be let dash almost vagrantly with end-runs around old lineups.²⁹

All of the people we spoke with who shared in these first history-making years at New College agreed about how stimulating and memorable their experience of working with Jack Leary was. Perhaps Martin Epstein said it best:

Jack's a builder, and he has that really rare gift of plunging into the night with virtually nothing, and inspiring a lot of people to go with him. Jack has a tremendously practical sense, fused with an imaginative sense.

I'm someone who has lived in literature a long time, and for me the world is really made out of metaphors, and when I come into contact with somebody who can suddenly show me brick and stone and glass and a monthly paycheck and a student body, I feel that I'm in the presence of a miracle-worker.

There is a wonderful energy generated here; it is a delight to teach. You turn around and there is this mysterious man who put it all together. . . a man who really likes to make his world and at same time has a connection to a sense of community, a sense of grace, a sense of God. . .³⁰

New College, in its sixteenth year, has about 800 students attending the Humanities, Law and graduate programs. The campus has been consolidated into one learning center at 50 Fell Street, and the Valencia Street "mortuary" as well as three smaller buildings across the street that were acquired in the early 80's, have been sold to stabilize the College after yet another financial crisis. But the learning goes on and the graduates continue to be grateful for the human brand of education they have encountered. New College has endured.

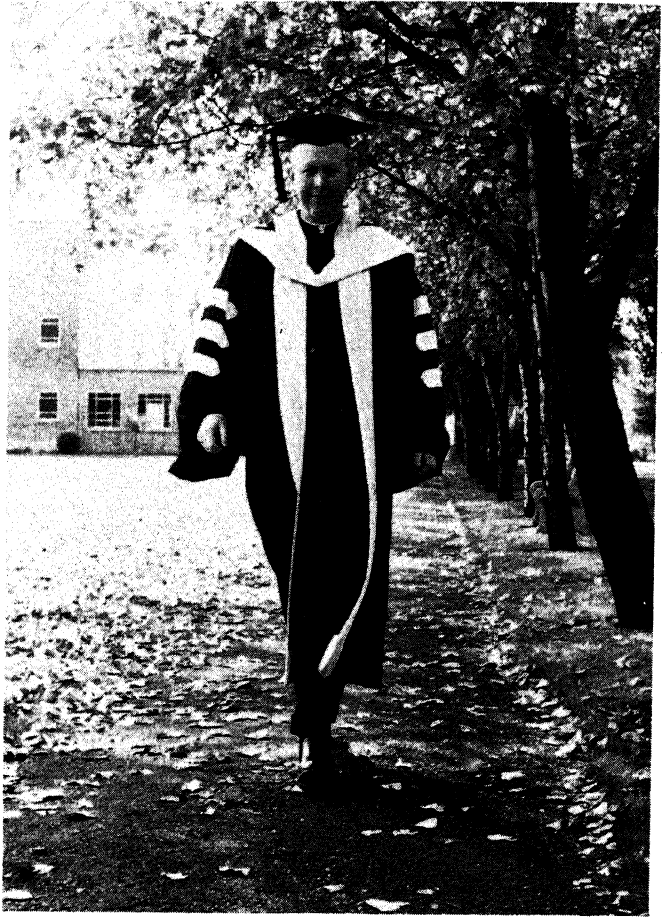


Figure 17. (Right)
Gonzaga's twenty-first
president just before his
inauguration on October
28, 1961.

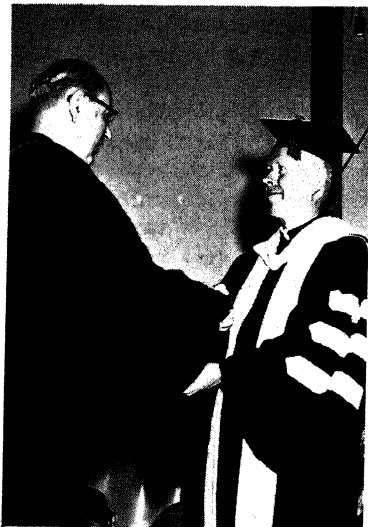


Figure 18. President Leary welcomes commencement
speaker Father John Courtney Murray, S.J., in May, 1966.

CHAPTER SEVEN

THE INTERIM YEARS IN NEW YORK

Old College probably began its gestation not long after Jack Leary left San Francisco and established the first Academic Year in New York, beginning in the late spring of 1977. This variation on "Gonzaga in Florence" was the first manifestation of Leary's quest to advance with New College beyond the Valencia Street boundaries. Old College was, as they say, just a gleam in its father's eye; but the two years Leary spent in New York were both reflective and productive ones—movement while standing still. It was the experience of the "rocking chair," the symbol that Leary later chose to become the first logo of Old College, in May, 1979. In his 1977 Christmas letter, Leary explains why he believes that it is essential to broaden both the "mental and feeling gauge. . . through profoundly different exposures." He had experienced an intellectual leap as a young man in his pre-doctoral tours of European countries using Rome as his home base, and he saw how important living in a great city and center of culture was in enhancing book knowledge.

Visits to the Museum of Modern Art, the burnt out South Bronx, the World Trade Center, the Brooklyn Bridge, the Broadway theaters, the New York City Ballet, the Philharmonic, Wall Street, a trip to Washington, D.C., would stretch students and they would "never be the same again." He also writes of being lonely and impatient (impatient about the New York program? Or about what is to come next, after that?) He cites Eliot: "What matters in the dance is the still point." and admonishes us (or himself) by saying, "Part of living is awaiting. . . Life or a cause begins shyly. We have to continue to re-frame our ideals. The *now* swamps everything and life gets trivialized. Ideals will only burn if we light them up again and again."

Leary wanted New College to have more impact on education than it was able to have in the confines of the Mission District in San Francisco. During the spring and summer of 1977, while he set up the Academic Year in New York (as an extension program of New College), he worked on a book that both critiqued the moribund state of higher education and offered solutions distilled from his six year experiment in California. *Don't Tell Me You're Not Confused, A Critical Look at College*, is a somewhat rambling but insightful blueprint for re-shaping higher education into smaller communities where the student is partner to his own learning and the teacher is revitalized. The book manuscript was sent out to five publishing houses and was turned down. In the spring of 1979, the New College of California Press published it.

Leary's book presents the problem: how do you construct a better college. The question is posed first to the administrator, then to the teacher, and finally to the student. He promotes a revolution in all three rings of the circus at once, reconstructing his lectures to fit each audience. The reader can envision a Socratic classroom teacher fired up by his subject matter. It is a fascinating document written by a man whose natural medium is the front of a room and whose technique is the use of the imperious glance, long philosophical asides punctuated by lines of sublime poetry, and quick bright grins. It doesn't all translate onto the printed page. The sentences are long and meandering, the problems posed are galactic, the scene painted is a somewhat over-stated wasteland. The second and third segments of the book are the most lively and direct, and there are fine passages, salty, lyrical, surprising—to lead us on. In assessing his years as a college president he writes:

What I feel best about in myself in all these
twenty-five years of administration is that I

have always taught my classes in philosophy,
have listened to students' wisdom, foolishness,
and all—and have tried to keep growing. The
great sin was not to grow.¹

The teacher, as Leary sees it, must be in touch with the students and with current culture.

We can dismiss the problem or get a tuneup. . .
We have to take young people where they are.
We don't have to leave them there. . . What if
the great human legacy, of which we are bearers,
is not borne, or born, because we do not know how
to talk to them in the streets where they live?²

Leary comments on changes in his own teaching style that occurred during the years at New College:

Through all the 1960s. . . every Friday without
fail I demanded a paper, or there was an exam.
At New College, when I continued that, it was
simply no soap. I found it embarrassing to have
three-quarters of the class not doing the paper. . .
I was fifty-one years old when I learned that my
weekly formulas for growth weren't really that great.³

He urges students to see that the goal of education ought to be the enlargement of the self: learning to inquire, make critical judgments, take risks, be creative and use the imagination, practice freedom, acquire self-discipline, expose oneself to the poverty and suffering in the world firsthand, travel and study in other parts of the world. Leary writes that

one of the best reasons people could
tender for going to college would be their
own insides, the most beautiful, fragile
part, the one that teeters, at times, almost
out of control, yet that leads us to the very stars.⁴

These goals had been focused on with remarkable success at New College of California. They were soon to be re-enfleshed in another educational entity: Old College.

Writing this book was another exercise in "contemplation in action." Leary constructs (buildings, programs, colleges, curricula), then reflects on and criticizes what he has done, just as the artist does, stepping back from the canvas. And just as naturally, a new work suggests itself, as the idea for Old College did.

The Academic Year in New York

When school opened on September 7, 1977, only seven students enrolled. In addition to academic offerings in literature, politics, art, philosophy, the curriculum of the Year in New York included a week each month for examining the environment in and around the city, with guest experts as guides—the neighborhoods of Wall Street, Boston, Philadelphia, Washington, D.C.; the media, the performing arts, galleries and museums. Fordham University at Lincoln Center allowed students the use of its library and Leary made arrangements for low cost housing with Fordham and the Henry Hudson Hotel

nearby. Tuition was the same as that at the New College campus in San Francisco, \$1,100 per semester.

In February, 1978, Father Leary fell on the ice and broke his right leg and severed a tendon. This necessitated a full leg cast and prevented him from making the trip to Washington with the students. He described the itinerary in a letter dated February 27:

Mary Kay Shaw (G.U.'64) is helping a lot. They begin with Congress and Tom Foley today. Jackson and Magnuson tomorrow, the Smithsonian tomorrow afternoon; the White House and Senate hearings, Wednesday; Thursday, three congressmen and a two hour briefing at the State Department. Friday, John Burton (San Francisco) and Mr. Vernon and Arlington.⁵

In the same letter, he mentions the initial success of his proposal "to get other schools to build their own New College." He had envisioned his book as a means of disseminating his New College experiment. At the same time he was energetically pursuing government funding for the establishment of numerous mini-colleges, like New College, on large university campuses around the country. He wrote a proposal to the National Endowment for the Humanities, and, possibly encouraged by Mildred Henry's success with securing grants from the Fund for the Improvement of Post-Secondary Education (FIPSE), wrote a proposal asking for a three year grant from this agency also.⁶

The proposal had been selected, along with 400 others out of the 2,170 submitted, for final consideration by FIPSE. After refining and resubmitting the proposal, Leary received word in May that it would not be among the 100 proposals chosen for funding. The proposal that had been submitted to the National Endowment for the Humanities in the fall of 1977 met a similar fate.

The first year in New York was a year filled with rejection from publishers, disappointment over turned down grant proposals, and a new kind of loneliness bred by the city itself and the distance Jack Leary felt from his community of friends. Perhaps he missed also the press of being at the helm of an academic ship. He invited friends and relatives to visit him and use his spare bedroom. They did. Old students, family members, parents of students; even Dorothy Kippen, Leary's sixth grade teacher, came to see him. Steve Polich spent the first part of the school year looking for a job in New York, then after Christmas came to Seattle and took a sales position.

During this year Leary crossed the continent numerous times, pulled westward by his New College comrades. He attended trustee meetings in San Francisco—helped oust a president—and performed three weddings on the West Coast: New College students, Pete Ottenweller and Johanna Regan; Louie and Cathy Patler, New College faculty; Mike McDonell, Leary's cousin, and Cheri Conquest. He also flew out to baptize the son of Tom and Sandra Wolf, Justin. With 58 other members of the Leary clan, in June, he attended a family reunion in Sun River, Oregon. Thirty-eight descendents of Paddy, Jack's father, and Dan, Jack's uncle from Burke, met for the occasion which was memorialized by Christine Klampe in the *North Idaho Press* (Wallace), on September 8, 1978. The "elders" of the clan present were Jack and his sister Sheila Klampe; John Leary of Kalispell, Montana—the other "John Leary" who distinguishes himself with the epithet, "the bad John Leary" (as opposed to "the good John Leary"); Mary Leary Mansfield of Great Falls, Montana; Tess Leary McDonnell of Spokane, and Dan Leary of Stockton, California. The climax of the three day event was the performance of a play written by family playwright, John P. Leary, S.J.—"The Story of Two Brothers." It was a tale about the six principals

above, their fathers' journeys to America and their experiences working in the mines, and the tragedy of Paddy's untimely death from the "Old Boy." The production was a "momentous and touching forty minutes," writes Christine Klampe, Father Leary's niece. Pat Klampe and Jim Leary, two of the Brothers' grandsons, performed in the lead roles.

Leary had to make a decision about what next to do with his life and in August he accepted a position as one of the directors of the Commission for Research and Development (CORD) for the Jesuit Secondary Education Association. The group was headquartered at Fordham University at Lincoln Center. With Fathers Robert J. Starratt and James P. Bradley, he would work to create improved curriculum models and strategies to present to the 47 Jesuit secondary schools around the country. But it simply wasn't Leary's cup of tea. After a month, and a consultation with his Provincial, he resigned the post and returned to the task of running the second Academic Year in New York for New College; Martin Epstein, who had been slated to come, decided not to.

Leary wrote to Jim Wickwire about his decision to leave the position at CORD: "There was little work to do but make believe. I really didn't want to spend a year of my life wastefully."⁷ And in another letter written at the same time:

August was one of the longest months in memory.
Dilemmas aren't hard to handle in Logic but in
reality—that is another kettle of stew. Sitting
from 9 to 5 in an office with two other guys, reading
books on secondary curriculum, writing out new models,
then critiquing them. . . I don't like the work. I
don't have all that time to sit around and read. .
Most schools who want to change will do it on their
own. I told the Provincial that it would look
better to stay on the year, but as I get older
looks really didn't matter that much to me. Let's
just admit it was a mistake.⁸

Five of the first year's eight students re-enrolled in the New York program that fall. Two had graduated the previous year: John McCarthy and Ramiah Rodgers. Second year graduates of the program were Jackie Bonnaious, Scott Warmuth, who went on the law school after a stint in the Peace Corps and now has his own firm in Los Angeles; and Frank Manasia, who became the first student recruiter and director of admissions at Old College, in Reno.

Leary continued to direct the New York program; he also looked for something to do to take the place of the CORD assignment. But during that fall and winter, the main construct boiling up in his imaginative life was Old College. Possibly out of a desire to be closer to his friends and because he had a strong personal base of support for the selection of future board members, Seattle was his first choice for a location for the school.

Jim Bemis, a friend and long time associate on the Northwest Commission on Colleges, was the first to hear about Leary's plan. Bemis had been executive director of this accreditation panel for many years. On November 14, 1978, he wrote to acknowledge Leary's letter and answered questions regarding legal procedures for licensing and degree granting authority. But he also issued a gentle warning (which turned out to be a presage of doom:)

Concerning your possible interest beginning
a small college in this area, there are no

current legal problems, but the reception by other colleges in the Puget Sound area, would be less than cordial.⁹

In the margin Leary has scribbled the word "tough." In the same letter Bemis explained that since there is no other requirement in Washington State to start a college other than the filing of a \$25 fee and articles of incorporation, it has become a "diploma mill state" and he expected a licensing law to be enacted in the upcoming session of the legislature. He advised that "you might want to have a local attorney incorporate the college now if there is a good possibility you will proceed with the plan."

The next person Leary consulted with on what he calls, at this time, "Humanities College," was Jim Wickwire, his former student from Gonzaga, who had just returned from reaching the summit of the world's second highest mountain, K2 in the Himalayas. In the process of coming down off the peak at nightfall and being forced to bivouac at an altitude of 27,700 feet without equipment to protect him from the cold, Wickwire developed serious lung problems and frostbite, from which he was recovering when Leary wrote to him in mid-November, 1978.

What you need now to completely cure you is a new K2. Not that particular massive peak you scaled in the brilliant cold but now in the psychological-soul order. As I told you a few months back, among the options I have trotted out is opening up a Humanities College—and probably Law School in the Seattle area.¹⁰

In the same letter Leary stated that he thought incorporation should be filed before the end of the year; "If the legislature gets moving to bear down on the scalawags they might also make it onerous for us non-scalawags." He enclosed a hand-written draft of articles of incorporation. Wickwire's reply, dated December 5, 1978, expressed some doubt about "how fertile the ground would be for the establishment of a new college here in Seattle," as well as some reservations about including a law school in the plans. But he is interested, supportive and offers to draft the papers for incorporation. Leary's reply to Wickwire explained why he favored a law school (which is interesting since the law school that was eventually started in Reno was probably begun for the same reasons:)

The value of Law and Humanities together is that each would give the other prestige. Part of succeeding is political. . . People respect law. It would draw attention to the school. . . Law Schools that re-direct law from simply a business and insert the social dimension, I feel are needed.¹¹

John Keegan, Tom McKinnon and Tom Coughlin, Seattle attorneys and former students of Leary's at Gonzaga, are all named in the letter as possible staff recruits.

The plan was to attend the February 16 meeting of the board of trustees in San Francisco, come up to Seattle a few days later and meet with prospective supporters of the new school, and be ready by mid-April to advertise for students for the fall term. The Christmas letter for 1978 mentions not a word about the new project, but perhaps the quote from the Dominican priest, Matthew Fox, at the end of the letter betrays some of the excitement Leary was feeling at this time:

All birth is holy. It is in giving birth,
whether to a friendship or a baby or a garden
or a meal or an idea or a movement or a poem
or a laugh, that we learn how holy we are. How
Godlike. How blessed.¹²

In January, Leary wrote that he had resubmitted a proposal to FIPSE in which he had pared down the cost from \$180,000 to \$76,000 by reducing the number of colleges served from ten a year down to four, and by eliminating the Stanford Research Center as partner in the grant. Again, this proposal made the finals, but was not chosen for funding.

He referred to the plans for the new Humanities College, writing that "my creative urges and energies are in full cry these days."¹³

In February, after the trustees' meeting, Leary met with several Seattle University Jesuits, including the Rector, Leo Kaufmann. They were friendly, but generally opposed to his starting a college in Seattle. Father William Sullivan, President of Seattle University, was unconditionally opposed, and a letter Leary wrote, from Seattle, attempting to counter his opposition and neutralize it, lists Sullivan's arguments: the climate for alternative schools is not good in Seattle; the "high profile" of Jack Leary in the Northwest would confuse the supporting public and take students away from Seattle University; Matteo Ricci College (at Seattle Prep) was already providing an excellent experiment in education; and there are too many carpetbaggers coming into the state.¹⁴ This last argument angers Leary:

Distinguish! I have roots in the Northwest
and I am a respected educator. We plan to
apply for full accreditation through the Northwest
Association. I favor good standards as much as
you do. . . The California Provincial gave full
approval for me to go ahead in 1971 after a half
hour conversation. We had no trouble from USF
or Santa Clara because we invaded "their territory". . .
There should be no difficulty with the co-
existence of good works in the same hunk of
geography.

In spite of a long persuasive letter to Father Leo Kaufmann, which was circulated also to the Provincial, Father William (Lom) Loyens, and Fathers Joe Perri, Joe Conwell and Dave Leigh, consultants to the Provincial, explaining in detail the *modus operandi* of the College and stating that "I do not think Father Sullivan should be able to come into our Province and exercise that kind of authority," (Sullivan was originally from St. Louis)—a phone call from the Provincial on March 15 put an end to Leary's Seattle campaign. A letter was written to Wickwire on that date:

Will be leaving here (term is up March 29) and
taking up New College's Trustee offer of doing it
there. They're going to set up a J.P.L. chair and
I'll occupy it first off. It will probably be
quite awhile before I offer my energies and plans
again in the Oregon Province. The rivalries, fears,
etc. are on a different plane from the one I walk in.¹⁶

But it was only a year before Leary again requested a re-consideration of his Seattle-Old

College proposal. A change is found in two letters that Leary wrote in March and April, 1980, to Father Joe Perri, Acting Provincial, suggesting the possibility of a compromise.¹⁷ Leary would not be President, Chairman of the Board of fund-raiser if Old College were to locate in Seattle, but simply the Dean of instruction. This suggestion was also rejected after Perri had polled the consultants. Lom Loyens advised Leary that perhaps at his age he should give up leading new movements; and remarked that the birthday dinner brouhaha had tarnished his image with some of the Jesuits in the Northwest. "The decision and letter hurt my feelings and caused some inner havoc in my being," Leary commented in a letter at that time. "I had told Perri on the Friday previous when he had said the decision was negative that I could take it, though I didn't like it. The Provincial, knowing this, commended my Jesuit obedience. . . They all loved me dearly, etc."¹⁸

Old College at New College

On April 9, 1979, Old College issued its first press release, announcing a September opening at 777 Valencia in San Francisco. "Helping young people discover and commit themselves to the elemental values (in an) evolving curriculum where students can grasp for themselves the dimensions of our human legacy and build upon it," was the language chosen to define this new school within a school.¹⁹

The first "catalogue," a newsprint format peppered with interesting antique photographs with catchy cutlines, was published in May, 1979. Leary's new letterhead read, "Old College, a separate ethos within New College of California." The new logo was a drawing of a Boston rocker.

A few new students entered the program that fall, including John Riley, son of Charles and Karen Riley of Seattle, who entered at age 16. (He would go to Reno to complete his education.) Students attending New College also signed up for some of the classes. The first courses offered were: "In Search of Unity," (Theodore White); "Inquiry into Values"; and "Problems of Existence" (Aristotle and Ortega y Gasset). Leary was both Dean and sole faculty member, and he soon perceived that Old College needed a place of its own.

In his Christmas letter (1979) he writes: "This whole new idea, I feel, will need its own house and town. Just a paper curriculum with newly envisioned courses will not do it. The teachers, the local environment, help immensely."

During his year at the New College campus, Leary had headed up the newly established development office, and directed the \$50 per plate birthday dinner parties, in Yakima, Butte, Spokane, Portland, Seattle-Tacoma, San Jose, San Francisco, San Diego and Los Angeles. He also wrote a play, "The Old One," on the life of Einstein.

The three years ending the decade held some painful defeats for Jack Leary. The Provincial had denied his request to locate Old College in Seattle, twice. After numerous rejections slips, he was forced to self-publish his book. His grant proposal to start up small models of New College on other campuses was denied, after having made the final selection twice. The birthday dinners brought him into an embarrassing confrontation with his beloved Gonzaga. Old College at New College didn't quite materialize. His 1979 Christmas letter opens:

The view from my window on these clear
December evenings is beautiful. The
whole wide Pacific Ocean clothed in a
warm crimson sunset against the dark
water fills me with awe at how great and
how quiet God is. Problems, anxieties,
and small-potato difficulties seem minor,
even laughable. An important thing—laughter.

You recall G.K. Chesterton writing that
geniality is "strength to spare."

In May, Jack Leary packed up his bags, moved to Reno, and started over.

When Leary and Frank Manasia had been in town just a few days, they sent out notices to the media and called their first press conference. Then they waited, excitedly. Not one person showed up! And so, Old College very quietly moved into its new home.

On July 16, 1980, he wrote from his Reno apartment "with a terrific view of the Sierras and the Truckee River," that he had already received 38 inquiries about the new school. "So, strangely, the advent of the new cause has powerfully re-energized me."²⁰

Some clues to his resilience can be found in an article published a few years later:

Everyone can dream of greatness. But
can also expect to be disappointed.
That twin view lends a balance to every
aspiration. To fail/to succeed puts
an edge on life.²¹



Figure 19. (Photo courtesy of Carmel of Reno) Father Leary poses with Old College Board Chairman, Warren Nelson, on the school steps. (Reno, Nevada, 1982)

CHAPTER EIGHT

OLD COLLEGE IN RENO

It struck me that someplace educators ought to go off and set up a little college where you took all the tactics and dialectic of New College, and the freedom that they have, but included the old values of Aristotle, Augustine and Aquinas, and Einstein.¹

Why did Jack Leary feel compelled to start another college? Was there something about New College that didn't fulfill the expectations of its founder or realize the vision he had? When Father Leary is asked these questions he usually responds with something like, "Why do parents choose to have more than one child? Is it that they are dissatisfied with the first one?"

Leary is proud of New College. It was an experiment that vigorously succeeded. In founding Old College he was extending the experiment and creating an environment where the emphasis would be more circumscribed: "less territory and more depth." If any criticism was to be made of New College by its originator, it was that "they neglect the human legacy, being so wrapped up in new-found ideas."²

Dr. Julius Rogina, one of Old College's first part-time faculty members, replied when asked why Leary started the school:

I never had the idea he wanted something more pure—it was just another school that he wanted to try some other ideas (in), and he was ready to do it.³

The choice of a name for the school sums up the difference between the two colleges in a very basic way. Although Old College would continue to use the same innovative strategies for learning pioneered in the Bay area, it would concentrate its energy on the "best of the best" thinkers, the founders of the Western tradition. "It's better since you can't learn everything, to learn something," Leary remarked in an interview in 1982.⁴ But he frequently felt the need to define the word "old" as it was used in the school's name. It did not mean "fuddy-duddy or Moral Majority. It means primal."⁵

What caused Leary to choose Reno as a site for the college? He relates that he wanted to find a more leisurely area, one "closer to its own roots." Another reason for his choice was that there were no other private colleges in Reno, and few in the entire state of Nevada. His friend, Steve Polich, sheds further light on the matter. He tells of fund-raising trips to Reno for New College in the early 70s, where Leary met the owner of Ormsby House, Paul Laxalt (former governor of Nevada who served as a United States Senator from 1974 to 1986) and Club Cal-Neva casino owner, Warren Nelson. Steve suggests that Leary felt comfortable with the people of this smaller community: "Jack's father had gone to Virginia City and spent some time working there as a miner. I think Jack had a feeling for the area. . . He liked Reno; he liked the people there."⁶ According to Andy Polich, Steve's father, Leary also met Mike O'Callaghan on one of these trips. O'Callaghan, who served two terms as governor (1970-1978), is Executive Vice President and General Manager of the *Las Vegas Sun*.

"I like it here in Reno," Leary wrote in a Christmas-letter-in-July to his friends and relatives. "It is the hills of Burke, Idaho, and the show lights of Manhattan wrapped into

one."⁷

If at New College, the religious background of its founder was down-played, in Reno it was not. Leary went back to wearing his clerical garb on a daily basis instead of the business suit he wore in San Francisco, and emphasized in the first press release issued on June 3, 1980, that the school would be non-denominational but "not neutral":

Old College will be built on Christian foundations with the beauty, stability and freedom these principles allow for and help to sustain.

Old means elemental. . . The house built on sand gets blitzed and blown away. The house built on the rock stands. Our problems today are our foundations. Everything today is adaptation until there is no adapter left and nothing better or worse than anything else.⁸

Leary met Bishop Norman McFarland (who became Bishop of Orange Diocese in California in 1987) of the Reno-Las Vegas Catholic diocese soon after he came to town and garnered his enthusiastic support for the new school. St. Thomas Aquinas Cathedral school at 195 North Arlington Street became the college's new home. Aquinas was a fitting Saint to be guardian of the new project.

The advertisements for Old College emphasize the religious context of the school. The values that are to be "resplendified" are the old values: inquiry, imagination, self-discipline, social concern, commitment. These are the same intellectual and moral underpinnings of the educational philosophy Leary espoused at New College. One of the ads presented the goal of the educational process at Old College as the achievement of interior growth, or harmony between reason and emotion, body and spirit, self and mankind, self and God.⁹

Shortly after the opening of the college an article was published in the *National Catholic Register* in which a notable educational expert, Russell Kirk, commented on the religious motives of the school's founder:

It appears to this writer, who is familiar with some four of five hundred American campuses, over three decades, that Old College will offer something genuine—and rare nowadays—for mind and conscience. . . He (Leary) is moved by courage and hope—indeed by all the classical and the theological virtues.¹⁰

On August 28 a full page ad appeared in the *Reno Gazette-Journal* with photographs and welcoming statements by Senator Laxalt, Mayor Barbara Bennett, Governor Robert List (1978-1982) University of Nevada at Reno President Joseph Crowley, Congressman Jim Santini, and State Senator Howard Cannon. It was a blockbuster ad, listing course offerings, trustees and faculty members (six out of the eleven holding doctorates from prestigious schools all over the country).¹¹

If the intent was to impress a community accustomed to headliners, it must have succeeded. The new man in town had worked effectively during those first few months in Reno.

Some of the first course titles advertised were: Shakespeare, Myths and History, The Phenomenon of War, Clarity and Creativity in Writing, The Old Testament, Free to Choose, Psycho-Spiritual Development, American Poetry, Introduction to Business. In the more conservative climate of Reno, his educational message, with all of its moral overtones, affected the community like a breath of fresh air. Perhaps local leaders saw that the venture would, along with the University of Nevada, help counteract the city's glitzy image.

The first members of the Board of Trustees were these distinguished local business leaders: Warren Nelson, an owner of the Club Cal-Neva, Arthur Senini, President of Beacon Distributors and Michael Halley, a Reno attorney. This group was buttressed by some out-of-towners and long time supporters of the Leary educational vision: Andy Polich, former chairman of the New College Board and President of Tek-Electric Control, Portland; Charles Riley, Vice President of Peoples Bank, Seattle; Tom Wolf, Portland attorney, and Henry Higgins, an attorney from Spokane.

Andy Polich recalled the first meeting of the board and the business of electing a chairman. The others had urged him to take the position because of his background at New College, but Polich declined:

I felt strongly that there should be a Reno man. Warren had no experience on a college board and I didn't even know the guy, but he was obviously the strongest individual there. So I nominated Warren and he resisted because he didn't have any experience, and I told him that within a year he would be very experienced!¹²

With the selection of Warren Nelson, Father Leary had in effect harnessed a strong force in the community. The Leary-Nelson team, an unusual combination of background and skill, would soon prove to be a nearly irresistible combination. Leary hadn't previously been a "team player," although he had excelled at team management. All sorts of interesting things were about to happen.

Warren Nelson, 75 years of age, a big man with a thick crop of hair and ruddy skin, is a big presence in the Reno community. He began his gaming career in 1936 at the Palace Club in Reno, and introduced the Chinese game called "keno" into legalized gambling. After serving with the United States Marines during World War II, he returned to help open Harrah's Club. In the years after the war he worked at the unsuccessful Waldorf Club, then the Mapes Hotel and Casino, the Palace, again, and finally in 1965 he reopened the Cal-Neva at Second and Center Street with several other investors. He has been president of the Gaming Association and a member of the Governor's Gaming Policy board, the Conference of Christian and Jews, and Board of Trustees of the Truckee Meadow Boys Club, and in 1978 he received the National Jewish Hospital Humanitarian Award. In his spare time, Nelson raises quarter horses, loves to hunt and fish—mainly in Montana where he lived as a young boy—and according to several people who worked with him at Old College, he is a man who cares a great deal about his public reputation. In an interview published in 1982 he described himself: "I've tried very hard to improve the image of gambling, to help those who have been less fortunate and to become part of the community."¹³

Jack Leary, with the help of Warren Nelson, acquired over eight million dollars in cash and assets for Old College in five short years. Andy Polich, who watched it all happen, shakes his head over the two of them.

I think a book about Warren and Jack as a team has to be written someday, because the

two of them operating as a team is a very unique thing. To see the things happen that did happen was a lot of fun. I couldn't be much a part of it because I wasn't there, and I'm not in that league at all. The combination of Jack and Warren, getting that school into Nevada, was a fantastic performance. The state needed a law school and it needed a private humanities school.¹⁴

Warren Nelson, interviewed for this book in the fall of 1985, seemed reluctant to offer many details about his association with Father "Larry" (as he pronounces the name). His face colored a little when he talked about his former friend. In the course of their association a lot happened, too much, maybe. A mutual appreciation and bonding; a quick rise to the heights of success that visionaries and shrewd, lucky businessmen experience; and then a denouement in which one man finds himself positioned to hurt the other. It is a painful story, and Nelson wanted to stonewall. He said, "You can tell them I think Father Leary is the greatest humanist I ever met. Then print this poem he wrote for me. That's all I have to say." He took down a sheaf of papers from a shelf, copies of a calligraphied poem on a large piece of parchment paper:

A Gambler's Prayer

Almighty God, you who are the Lord of life,
we thank you for that life
which is a mix of what we decide and what happens to us.
Chance is man's blind eye we suppose,
the pitch of a ball, a fumble unplanned,
a beautiful woman who turns things around.

And, in a way, there is hope and surprise,
some relief from drudgery in play,
a winning team, a winning horse, a winning hand of cards
. . .and losing.
Chance and luck are your trump cards.
Lord help us to accept this facsimile
of the cosmos you fashioned.

We are in awe of your power,
how much you do when we sleep,
how much you let us do while you sleep.
Give us restraint in our power.
Be lavish in the use of your power.
Lord of the breaks, where the risks are high,
when destiny hangs by a hair or just \$5.00,
let the cards come blushing.

If we win help us remember those in need.
If we lose, give us equanimity,
for losing we may become humble,
and come to believe that You are the One.

Warren then took a few minutes to tell some stories about my father and grandparents whom he had known in Montana as a boy.

On New Year's Eve we'd go out to the Sherick ranch. It was during Prohibition and Mr. Sherick, your grandfather, used to have a saloon in Great Falls. He had some barrels of Sunnybrook whiskey in the basement. He'd crack one open and put out a dipper and we could drink all we wanted. Then at midnight we'd go outside and shoot off our twenty-twos. We thought we were having the best time in the world. It would be 20 below zero outside and drifts up to here. Mrs. Sherick would make a povitisa and all that good Slovenian food.¹⁵

When questioned about why Leary was asked to resign his presidency in May, 1985, Warren answered that some people had begun to dislike the way he asked for money. "But that's just him," Warren added. "He will ask anyone for money. He would ask a fencepost for money, and keep on asking, until one turned out to give it to him!"

Nelson told about how Leary brought him back to the practice of his Catholicism; he had been baptised at age 18, but had been away from the Church for years. He talked about his firm conviction that Nevada needed its own law school. (His son, Greg, earned a law degree from Georgetown University.) "People who aren't mobile can attend; husbands and wives." He expressed an appreciation for an education in the Humanities as the best preparation for the study of law. "I didn't get an education. I dropped out after one semester of college—never went to class! Father Leary would start spouting Aristotle to me and I'd stop him: 'You may know Aristotle, but I know Nick the Greek.'"

The casino owner stated that he had committed over \$800,000 personally to Old College in its first five years, in donations and in letters of credit. He and his son and daughter and friends had donated the \$250,000 needed to purchase the law library from the Potomac University School of Law which had closed and auctioned its 50,000 volumes, shelves and equipment appraised at about 1.2 million dollars. He said that he and others, with Senator Laxalt's aid, had helped get the 1.25 million dollar grant from the federal Office of Economic Opportunity.

He commented also about a concern he and others on the board had had about Father Leary's health in the fall of 1984. Nelson felt that a considerable strain was placed on Leary by the demanding requirements of the American Bar Association for the accreditation of the law school. There were hassles too, according to Nelson, over the remodeling of the building, the restrictions imposed by HUD and the grant agency over architects and contractors. "We finally got that straightened out. But we were concerned about Father Leary's health. He swears that he didn't have a stroke last fall, but I believe he had a mild one. His memory was affected for a time. People noticed it."¹⁶

Warren Nelson was chairman of the board that acted to take Leary out of office in May, 1985. Possibly to mitigate the offensiveness of this act after all that Leary had achieved for the school, he spoke of how well Leary had been treated while he was in Reno—he had a good salary, a nice apartment, he went on trips; one of the trustees (Paul Havas of Havasubaru) had provided him with a car. And as far as the record shows, Nelson is satisfied that he did not personally vote for the resignation of Jack Leary. It is a point of personal honor, obviously, that he did not have to be the one to "take him out." He described what happened in that fateful trustee meeting.

I never said a word against him. We had a meeting. Someone called for a vote and moved that Leary be asked to resign, immediately. I said, 'Wait a minute—' but another trustee

said, "I second the motion. Now you got to take the vote, Warren. There's going to be no more talking." So I called for a vote. Every man voted 'Aye.' I didn't vote. And that's what happened.

But that is the end of a story, and not the whole story. A lot of other things happened during this meteoric period in Leary's life.

Expansion Overnight

In the second year of Old College's existence everything started popping. The decision was made by the board of trustees on February 19, 1981 to open a Law School. Machinery was set in motion to acquire an enormous building, the former Gannett newspaper plant. New trustees from the Reno area, men and women of considerable public esteem, were added to what was quickly becoming a "powerhouse board," in Andy Polich's opinion.¹⁷ A Law Council was formed to govern the formation of the Law School. The enrollment tripled in the fall of 1981, from the original 34 humanities students to 105 students. On December 8, 1981, Old College was granted first level accreditation status, that of candidacy.¹⁸ The school held its first development drive in October, 1981, setting a goal of \$50,000, which was surpassed by \$20,000.¹⁹

At the end of the second year, on May 19, 1982, the first graduates of Old College celebrated their commencement: Peter Burdic, Peter Coates, Frank Garrett, Joseph Kaplan, Josephine Kunau, Joseph Maez, John Riley, Nathan Roach, and Muriel Skelly.

Old College School of Law

Jack Leary has tended to repeat a pattern in his style of leadership. In Reno, once he had convinced the trustees of Old College that a law school was needed, he proceeded with such vigor and haste to bring it into the world that many people in the legal community balked. Perhaps they would have balked no matter how smoothly it had been introduced. But Leary's thinking has always been shadowed with the nagging motif: how much time will there be, in this brief life we are given, to get things done? And the lawyers of Nevada were operating on another frequency: we have gone this long without a law school in the state—forever—so, what's the rush?

An article published a few days after the historic February board meeting at which the trustees agreed to found an Old College School of Law, revealed that the University of Nevada had been trying for ten years to get a law school started. In the summer of 1980 the UN regents ordered a feasibility study by a San Francisco consulting firm which concluded that Nevada had too many lawyers already and too few prospective students. The study estimated a start-up cost of 4.5 million dollars for the school, and another million for a law library.²⁰ If this did not indicate obstacles enough, the American Bar Association presented more. The ABA accreditation procedures set a timetable: a school could apply for provisional accreditation after one year, but then full accreditation must be won within three years. There were tough admissions requirements as well as the following: a full time Dean, a minimum of six full time faculty members, a separate physical plant, a current library with a full time librarian, and toughest of all an endowment. There must be enough money put aside to generate an income approximately equal to 20 percent of the annual budget. (This would in essence prevent schools from sacrificing admissions standards to the necessity of keeping tuition income at a break even point.) For Old College, this meant an endowment of about 2.5 million dollars was needed. In the state of Nevada the law required that to sit for the bar exam, students must have graduated from an accredited law

school.

Night classes were scheduled to begin in September, 1981; because of its modest beginnings and a timetable that was impossible to meet before the first students would be ready to graduate, in June of 1985, the first order of business for the Law School was to somehow become exempt from the law! Negotiations began immediately with the Board of Governors of the State Bar and the Nevada Supreme Court. It was to be a difficult struggle—and a noisy media event—for four years, but the outcome was fortunate. On January 3, 1985, the State Supreme Court ruled that the graduates of Old College could take the bar exam after graduation, but would not be able to practice until the school received provisional accreditation.

The first step Leary took in creating the new law school was to put together a prestigious group of men and women called the Law Council, to oversee its formation. Chief Deputy Attorney General of the State of Nevada Larry Struve was chosen to head it, and Attorney Janet Chubb was to be the Vice Chairperson. Joining them were: Mayor Barbara Bennett, George Aker (President of Nevada National Bank), District Attorney Cal Dunlap, Judges William Beko, David Zenoff, Gene Evans, Peter Breen and Proctor Hug (although Hug was to resign almost immediately²²), and Attorneys David Hagen, Ron Bath, Julien Sourwine, Frank Fahrenkopf (Republican State Chairman), Tom Keefe (Seattle) and Harry Reid from Las Vegas.²³ The Law Council soon formulated its statement of purpose:

Old College Law School exists to bring quality legal education to Nevada. To this end, Old College and the law council are committed to building a law school that will eventually be ABA accredited and will train its students to be qualified to take the Nevada State Bar examination. The school's basic goal is to enable its students to train and study to become practicing Nevada attorneys who might not otherwise have the opportunity to do so.²⁴

The license for conferring the Doctor of Laws degree was granted by the Nevada Commission on Postsecondary Education on January 19, 1982. The *Nevada State Journal*, on October 3, 1981, published a list of 52 students enrolled in the fall term evening classes and named the first instructors: Cal Dunlap, Kris Pickering, Julien Sourwine, Richard Trachok and Maureen Shepherd. David Hagen, Reno attorney, was Acting Dean.

One of the most earnest pieces of writing Leary ever turned out was an essay published that founding summer, in July, 1981. "Why a Law School? Why Not?" explained that Nevada needed a law school, not for the mass production of more lawyers, but because *better* lawyers are needed, lawyers whose "honed insides," along with clinical training in legal practice both in the classroom and outside, would prepare them for important leadership roles in the state. Here is an excerpt:

True to its name, it will begin as colleges begin in the old days. A building, a small library, good teachers drawn from the storm to stand in the eye of the hurricane. . .

Our goals and ideals are, we think, high and clear. The environment should be apt. Seasoned learners and masters. It is our hope they will leave to help invigorate the legal profession. We hope their moral qualities will match their

legal skills as experience fills out the raw theoretical framework.

The challenge for this law school, therefore, is significant to help shape the mind and heart, the outlook of future judges, governors, prosecutors, the barristers of our state. A society can be no greater than its leaders. We ask divine guidance in this hearty task.²⁵

It is in this statement that we can detect the basic difference in thrust between Old and New College's schools of law. Whereas New College sought to train lawyers whose passion for the legally dispossessed and for the protection of the public against the interest of a few, and the weak against the powerful, Old College would work from the top downward in the task of leadership formation. It would prepare moral men and women to assume the key posts in society. This re-emphasis of the historic mission of Jesuit education was to become the central focus of Father Leary's next educational project, as we will see: the Master's of Leadership program. Jack Leary's own life was a leadership laboratory; he would soon be ready to share the insights he had managed to distill from his experiments.

Acquisition of the Gannett Building and Law Library

One day, as Andy Polich remembers it, he and Jack were standing at the window of Leary's Reno apartment and Jack said, "There is a building over there that is empty—55,000 square feet of space." Andy immediately replied, half jokingly, "That would be an ideal spot for a college, Jack."²⁶ They toured the facility and realized that it might be more feasible to try to rent some part of the space. The fuel bills alone would probably be \$5,000 a month! But Leary decided at once that he would try to get the building donated to the school. It was to take him about one year to engineer its actual acquisition.²⁷

A few months after Leary had initiated the process, Warren Nelson got involved. A nephew of Warren's wife, Pat, held a prominent position in the Gannett corporation, and was willing to help the school. In the newspaper story announcing the gift, publisher Maurice Hickey credits Warren Nelson's effort "in laying the groundwork," along with the work of David Belding, Reno attorney, Robert Whittington, former *Gazette-Journal* publisher, and Rollan Melton, a Gannett director.²⁹

The gift of the building was negotiated very carefully to benefit both parties. At first the arrangement was that, given an building appraisal of 2.5 million dollars, Gannett would expect the school to pay, over time, one million dollars and Gannett would donate the rest.²⁸ Andy Polich tells what happened next:

After months and months of all these lawyers negotiating back and forth all over the United States. . . they talked to the Internal Revenue about the problem and had two appraisals made, and everything was studied thoroughly. Finally it reached the point where the lawyers wrote up this agreement for the Gannett people. They said that the building was worth 2.5 million, but if it were appraised by these two very expensive appraisers, and if the appraisal came out to a certain level, that the school would have to pay a certain amount of money. That (amount) decreased

until five million dollars. At five million dollars (of appraised value), the building was for free! Warren told Jack Leary one day, 'Father,' he says, 'I think we got a good deal here. They are going to have to pay us to take the building!'³⁰

The tax benefit of a gift of that size satisfied the amount the Gannett newspapers wished to realize from the building, were they able to sell it. And Old College suddenly had a new schoolhouse, free and clear. The 1.11 acres of property included the 22 year old two story building, a small adjacent structure and 16,000 square feet of parking space on Second Street. The ABA demand for a separate physical plant had been quickly met!

While this was happening, a nearly complete law library miraculously dropped into Leary's lap. This time it was chiefly Warren Nelson who put the pieces of the package together.

Library books actually began pouring in from numerous sources during the fall of 1981. Harvard Law School contributed about 2,200 volumes worth \$55,000, the University of San Francisco sent 700 volumes, Georgetown donated 1,800 books and local attorneys provided about \$30,000 worth of books to help form a starter library for the new law school. But a complete law library (including 50,000 volumes, shelves, files, tables, chairs, and a moot court), valued at 1.2 million dollars, was made available for the school's use when eight investors were rounded up by Nelson in March, 1982. This valuable asset was purchased from the Potomac University School of Law in Maryland, which had closed in 1980, for only \$250,000. Frank Bender moved the 225,000 pounds of law books and furniture free of charge. Should the investors choose to donate the library to the school, the tax write-off (based on the library's full value) would at least equal the actual cost of each individual's investment.³¹ With legal acumen and organizational skill, Warren Nelson effected Old College's compliance with one more major ABA accreditation requirement.

Law Deans Come and Go

The drama that becomes a constant feature of the new law school's early history is intensified by what takes place within the young school's administration. Leary's first choice for Dean of Law was Thomas P. Keefe, Jr., Seattle attorney and assistant to United States Senator Warren Magnuson. After a few months of involvement, in early June, Keefe chose to step aside because of his concern over what he felt was a premature opening in the fall of 1981. In a letter to Leary on July 2, 1981, Keefe indicated that his main worry was the lack of time to properly screen the first class of students, since ABA accreditation would weigh heavily on their success. But he agreed to continue to serve on the Law Council.

David Hagen accepted the position of Acting Dean in February, 1982. His leadership in the first year and a half of the school's history was highly praised by Leary.³² But ABA requirements made hiring a full time Dean an absolute necessity. In July, 1983, David Langum was selected, bringing with him excellent credentials: a Doctor of Laws degree from Stanford, a Masters in Legal History from the University of Michigan Law School and a Masters in History from San Jose State University. Langum immediately set to work to bring the school into compliance with ABA standards, and apparently so single-mindedly approached this task that it brought him head-on with Leary. A half year after his appointment as Dean, Langum went to the Trustees meeting (on January 27, 1984) and requested a \$500,000 increase in the law budget. At the same meeting Leary proposed letting three law faculty members go and a 20 percent salary cut. As Leary put it: "We have some philosophical difficulties. We've got to find a way to stop this financial hemorrhaging. You can't spend money you haven't got."³³ Various reports indicate that at this time Old College had accumulated a debt of about \$500,000.

For three days a battle ensued that was evidenced by memos posted in the school and

articles published in the *Gazette-Journal*. Langum reportedly felt that it was a case of the "bearer of bad news being punished."³⁴ He refused to resign, after receiving a seven-page letter of complaint and request for resignation from Leary on January 31. On February first Leary fired him. A newspaper article carried snippets of the letter that expressed Leary's response to the Dean's actions. He complained that Langum's contract was not a "blank check to act like a damned fool," and alleged that Langum had, in posting memos contradicting Leary's memos on the school bulletin board, been "gravely impudent." But then he offered Langum a position on the faculty (which was accepted by the deposed Dean!) A search committee went to work and on March 14, *USA Today* announced the appointment of Morris H. Wolff, a Doctor of Laws from Yale, as the new Dean of the Old College School of Law.

One of Wolff's most critical responsibilities was to launch a development drive to achieve the funds necessary for accreditation. A report dated soon after his hire indicates that Wolff assigned a consultant to research the feasibility of a full scale effort. One of the consultant's recommendations was that President Leary "give up what has become his sole prerogative" (fund-raising), and that there be a split financially between the two schools.³⁵ Leary charged, later, that in his first year as dean of law, Wolff managed to raise seven dollars. The matter that absorbed most of Wolff's attention was the task of winning exemption for Old College students from the State Supreme Court so that they could take the bar exam upon graduation.

On February 4, 1985, Leary announced Wolff's removal from the Dean's chair. A hearing was scheduled that day, at which, according to Leary, a unanimous decision was reached by an advisory committee of the Board of Trustees headed by David Hagen, former Acting Dean of Law, the Law Council, law faculty and representatives of the Student Bar Association. In five lengthy stories published in the local papers, accusations flew back and forth; it appears somewhat surprising that the press judged the community to be that interested in the hanging out of Old College's wash. But Jack Leary's forthright, acerbic comments have always made interesting reading.

Apparently Wolff tried to save his job in January when he got wind of his possible imminent dismissal, by trying to raise \$250,000 from family members and their business associates. Then, when he was fired, he refused to leave. The College ended up offering him a half year's salary as severance pay to prevent a contract suit. Wolff left Reno in February.

Felix Stumpf, former academic director of the National Judicial College, immediately took over the post of full time dean and serves presently in that capacity. With his widely accepted stewardship, Dean Stumpf put an end to the era of unsteady leadership in the young law school's historic first years.

Opposition to the Law School

The story of the first four years of the law school's existence is a story of a scrappy little school forging ahead stubbornly against the opposition of the Nevada legal community. To be fair, this legal group was probably motivated by a desire to prevent the growth of another image problem in a state already coping with one. There was a legitimate concern that graduates of unaccredited law schools in California would also petition to take the Nevada bar exam, if Old College students were allowed to do so. The president of the Nevada State Bar Association in 1982, DeArmand Sharp stated:

I'm fully committed to and fully support the
supreme court rule (barring non-accredited
law school graduates from taking the exam). . .
I'm not interested in the growth of unaccredited

law schools here in Nevada such as we see in California.³⁶

It was inevitable that there would be a struggle, given the decision that Leary himself describes as "bodacious" to go ahead and start the school, on faith, with only a short time to prepare for the opening (from March to September), and very little money. The factor that undoubtedly gave the law school's founder courage to proceed was an indication of interest in helping the school on the part of State Supreme Court Chief Justice E.M. Gunderson and several others.³⁷ What was being offered was help in molding a curriculum that would enable Old College to achieve ABA accreditation. But apparently Leary took their encouragement as a hopeful sign that they might agree to let his students sit for the bar exam.³⁸

And so Leary moved forward. At one point a criticism was made by the Bar Association that the law catalog wasn't clear enough about the risk students were taking. Acting Dean David Hagen clarified it and set up the requirement that a disclosure statement be signed by each applicant to the school. Strict screening procedures were adopted for selection of students and a rigorous curriculum approved. The most forbidding obstacles to be overcome, acquisition of a building and a current library, were taken care of by the Leary-Nelson team in one fortuitous year.

By the fall of 1983, Old College had met another requirement of the ABA: the hiring of a full time Dean, David Langum. There were 140 students, six full time faculty members and an annual budget of \$600,000. Why didn't the school apply for provisional accreditation at this time? Dean James White, a consultant to the American Bar Association, visited Old College on September 26 and 27, 1983. It became painfully clear that the school wasn't ready, financially. The Gannett building needed costly remodeling to provide adequate law classrooms and moot court facilities; the law library needed about a quarter of a million dollars worth of books and additions to be complete in the judgment of the ABA; the roughly \$400,000 of accumulated debt had to be wiped out. But in addition to all of this, the ABA required an endowment fund of a size that would provide interest income to equal one-fourth of the annual revenue (a tidy sum of about \$200,000 interest income per year) so that admissions would not be influenced by financial distress. Old College needed a two million dollar endowment!

On June 14, 1984 the College petitioned the Nevada Supreme Court to allow its law graduates to take the bar exam. It asked for a three year waiver of the rule while the college worked to gain ABA accreditation.³⁹ But that fall motions were filed by the Nevada State Bar Association and the Nevada Trial Lawyers Association opposing Old College's petition. On September 27 the *Reno Gazette-Journal* revealed the main objection of Melvin Brunetti, president of the state bar, and Samuel Lionel, chairman of the board of bar examiners, who signed the motion: that the school had not as yet requested an accreditation inspection.

It appears that the relief requested is precipitous and unwarranted especially in light of the awareness by Old College of its requirement for ABA accreditation since 1981, and its previous expressed intention to obtain such accreditation.⁴⁰

The next day Leary's response was published:

Many people wonder whether the zeal of the board of governors in opposing any kind of

law school stems from their very great concern for high standards or whether it's just they don't want the competition.⁴¹

In the same article Lionel was quoted as denying that they were "against" Old College. He insisted that he "personally would like to see a law school in Nevada and to see Old College succeed."

When the matter was brought to a vote, on November 17, 1984, of the Board of Governors of the state bar, the Old College petition was rejected, nine to three. How could they know, they explained, if the school is educationally sound, if it didn't apply for provisional accreditation with the ABA? Harumpf.

In December, the Supreme Court proposed a compromise, but Old College continued to press for a more advantageous solution for its students. The compromise was a special order allowing the students to take the exam after Old College had won provisional accreditation. The earliest that would be was September 1985, which meant that the students had to wait until June 1986 for the next exam, a year after graduation.

Finally, on January 3, 1985 Old College was granted relief. The Supreme Court ruled that the students could take the bar exam after graduation but would not be allowed to practice until the school received provisional accreditation. The ruling noted that the school had started without adequate planning and it had suffered serious deficiencies in the first years (a lack of full library resources, no full time dean, a lack of teaching experience). The Court demanded that the students take some remedial courses and complete them before achieving accreditation. The court also said that there was little evidence that any of the deficiencies had seriously hurt the students and that the school might in fact be offering an education superior to some accredited schools, in that it was offering courses particular to Nevada.⁴² Leary was jubilant. It was a close one, but there was a note of his having relished a good scrap in his comments to the reporter:

We've had to fight the state board of governors.
We've had to fight the American Bar. So the
Supreme Court is the first body in the state to
support us. But they have the ultimate say-so.⁴³

Sixty-seven percent of the law school's first graduating class passed the bar exam, to the delight of the Old College community. This pass rate is considered a highly respectable one, even for accredited law schools.

To complete the dramatic history of the early years of Old College School of Law and Father Leary's role in it, one other coup must be noted: the 1.25 million dollar grant from the federal Office of Economic Development.

Jack Leary wrote the grant proposal when it became clear from the ABA visit of Dean White that rather vast sums of money were going to have to roll in from somewhere if this 'alive and kicking' little law school were to become accredited. On October 23, 1983 the *Gazette-Journal* announced that Old College was launching three distinct fund-raising and development programs. There was a certain amount of audacity in the plan: a \$400,000 annual development drive, a search for 1.2 million to remodel the Gannett building and bring the library up to ABA code; and a two million dollar endowment fund drive. Leary trained his persuasive tactics on his long-time political friends, especially Tom Foley (Democrat from the state of Washington, now assistant majority leader in the House); and Senator Paul Laxalt, Republican from Nevada. In the spring of 1984 Jack Leary and Steve Polich made a trip to Washington, D.C. to make the needs of the school known to as many congressional leaders as they could manage to see, among them, Foley, Tip O'Neill, Jim

Wright, and Frank Fahrenkopf (chairman of the Republican party.) Warren Nelson happened to be in Washington at the same time and accompanied them on a visit to Senator Laxalt's office. Andy Polich remarked later, "Jack and Warren convinced both the Republicans and the Democrats that it (the federal grant) was a good thing."⁴⁴

On August 20, 1984, Leary received a call from Senator Laxalt's office that the 1.25 million dollar grant had been awarded to Old College! A fortunate discovery had been made: the college was located inside a poverty pocket. Although the Washoe County overall rate of unemployment was 5.5 percent, the area of the city surrounding Old College was economically depressed and had a jobless rate of 13.9 percent.⁴⁵ The grant was made under a public works impact project to fund construction.

The award paid for the transformation of the huge former north press room of the Gannett building into four amphitheater classrooms, a moot courtroom, eight offices, lavatories, and a beautiful hall with stage and seating for 300, named Laxalt Auditorium. It also funded the remodeling of the entire second floor, which totalled about \$250,000, and the completion of the law library, which cost about \$250,000. Leary wrote to a friend at the time the grant was awarded:

I told Billy Le Roux (Father William Le Roux, S.J. of Seattle University) at a Province meeting at Gonzaga this July. . . that because Laxalt got the grant and the Democrats had never done anything like that I was going to vote Republican this fall. He shouted back emphatically before quite a crowd, 'You are not!' I said, 'Yes, I am.' 'You are not!' Finally I said, 'Bill, thanks for the vote of confidence. Natch, I wasn't going to.'

The OED grant gave the almost overwhelming development drive goals an aspect of the nearly achievable. President Leary, a man of faith, a man of magic, and a man with big friends was once again a builder.

Learymania

Jack Leary had a following during his five years in Reno. The local community watched the newspapers to see what he would do next. The press, in turn, printed the articles he sent in to them. The Carmelite sisters from the monastery on the hill overlooking the city (Carmel of Reno, a group of uncloistered sisters from the eastern community) adopted Leary as their mentor, chaplain and friend. Students at Old College packed his classes. In January 1983 the Nevada Press Women voted Leary one of "Nevada's Ten Most Watchable Men" and a pictorial cover story in the *Gazette-Journal* placed him first in the company of impressive, (and young) lawyers, politicians, teachers, journalists and performers. Leary's response was, "I'm amazed. Who'd want to watch a bald-headed old billy-goat?" He appeared on the television program *PM Magazine* on September 20, 1983 for a scintillating interview, and made a guest appearance on *Perspective*, a local public affairs television program.

When Bishop McFarland of the Reno-Las Vegas diocese came to the school to bless the new chapel that the Carmelites had installed and decorated in February 1983, he said: "We would be grateful that such a place as Old College existed anywhere, but we are particularly grateful that it has been given to us in Reno."⁴⁶ Sister Celeste Faddon, nationally recognized artist and member of the Carmel of Reno community, hung her paintings in the

chapel and the room became a focal point for the young school's students and staff.⁴⁷ Sister Marie-Celeste painted the portrait of Father Leary on the cover of this book.

In 1983 three grants, amounting to seven and eight thousand dollars each, to fund special public educational programs were made by the Nevada Humanities Committee, with Old College as sponsor for the grants. The subjects were: "The Popes as Patrons of the Arts," "The Human-Animal Connection," and a lecture series on ethnic children's literature.

Leary found a ready market in the local press for his essays and observations. From 1981 to 1984 eight of his articles were published on a variety of subjects in the *Las Vegas Magazine*, *The Gazette-Journal*, *The Communicator*, and the *Good Hope News*: an imaginative fable, an article on the computer craze in education, one on prayer in public schools, another treating the essence of true education, and a piece on Leary's trip to Oberammergau, Germany. The fable-ized article on the erosion of education in the traditional large university titled "Once Upon a Time," appeared in the October 1981 issue of the *Las Vegas Magazine* and was a guest article solicited by editor Jack Sheehan, an old friend of Leary's. Sheehan was the best friend of Jim Corcoran, Father Leary's cousin from Spokane who died tragically by his own hand at the age of 32, on May 18, 1981. Leary had officiated at the bright young lawyer's wedding to Cathy Albi not many years before; he was asked by the family to preside at the funeral at St. Augustine's Church in Spokane.

In an article published by the magazine's July issue, Sheehan recounted Corcoran's promising athletic career; he was drafted by the Dodgers in 1970 but suffered an irreversible injury. He then graduated from Boston University's School of Law and joined a distinguished law firm in Spokane.

At the time of the funeral, Leary wrote to a friend, "I haven't wept so much for a long time. That took a toll on my psyche."⁴⁸ He mentions the loss of his cousin in the Christmas 1981 letter to friends and relatives:

That week heaved as much grieving at us all
as I've felt in 20 years. His father and mother,
wife and family held up so nobly amid all the
pain that we were moved to endure and "to lift
up our eyes unto the hills from whence our
salvation cometh."⁴⁹

In the remarkable funeral oration, Father Leary described his own reaction to the news and explored ways of trying to understand the tragedy, reciting Hamlet's soliloquy followed by a poem by Emily Dickinson—"I felt a funeral in my brain. . ." He described Corcoran's brilliant achievements and the times they had shared together. Then he faced the inexplicable incident head on and with the loving gentleness of a father led the bereaved survivors back toward life.

And then sometime this past Sunday evening
or early Monday morning, Jim Corcoran, the
old baseballer, when we weren't looking,
stole home. . .

He was what Father Leo Robinson would have
called a deep sea fish. A deep sea fish, I
guess, is one who goes way down where the
pressures are heavy. Maybe he tried to see
things man is not meant to see—on this side.

I believe Jim did not really mean to do what he did—to leave his wife and little sons, his loving parents. He dallied in a meadow alone one day, a trapdoor gave way and he fell into eternity. And we are alone, bereft. What do we do tomorrow?

We arise.⁵⁰

The loyal student following that Leary, the teacher, experienced at Old College, was typical of his entire career as a classroom educator. The correspondence files are filled with letters of appreciation from large numbers of students. Leary revealed in his 1983 Christmas letter: "My students are still my joy. When I leave a class I feel all lit up with how I've sown some fruitful tumult in their hearts. Not to subside prematurely, I hope."

Jack Leary's goals for New College and Old College included the testing of more effective teaching methods. Dan O'Bryan, the first Dean of Humanities at Old College, observed some of Father Leary's classes:

I noted at once that he had successfully re-translated the Socratic method into a modern mode, that could be employed in modern education. This is unusual, because everybody says they are employing the Socratic method in the classroom but very few people actually do it. I am speaking of the teacher as a midwife that literally drags ideas out of students that they didn't think they had. That he seemed to be supremely successful in doing in the classroom. Sometimes by a very circuitous route, leaving the subject matter altogether, going around, and finally coming back at the conclusion of the class or the question, and forcing the student—not in an authoritarian, rigorous sense, but rather coaxing the student—to come up with a statement for himself or herself. Which would be a whole lot more valuable to them than writing a statement of his down on a piece of paper.⁵¹

The following dictum is found among the list of seven informal criteria for admission to Old College in the 1982 catalog: "Wisdom, like love, cannot be taught. It results often, however, from response to an invitation." Evoking a response in the individual learner was what Leary saw as the central task of the teacher. If we can judge by what some of the students have said about their educational experience, Old College teachers succeeded at this task. Judy Otto, a 1983 graduate, was interviewed by the *Good Hope News*. She said that primary emphasis was placed on creativity, inquiry and problem solving; and that the accessibility of the President and faculty to the students facilitated learning. "Here I am really involved in learning and growing. . . Old College stimulates the imagination and it reinforces the student to begin to take responsibility for his or her life and actions."⁵²

That this environment is often hard to find elsewhere is expressed by John Riley (one of Old College's first graduates) in a letter to Leary from graduate school at St. John's College, Santa Fe:

I feel a great amount of appreciation for all that you have helped me come to see and value. I guess all the teachers here I compare to you and all of them thus far have not come up to snuff. The skills that were developed in me at your doing and with great patience (yours), that I now carry with me to these classes are at times insufficiently exercised and often unchallenged.⁵³

Sister Jean, one of the six Carmelites who signed up for Old College classes (including 84 year old Sister Joan of the Cross who went to class right up until her death from cancer in August, 1983), pointed out also the amount of patience Leary exhibited in leading his students to think. "He was not out to trap a student. I'd been away from school for 40 some years. I'd never had any philosophy courses before. His exams were particularly good—"take home exams"—to bring out the best in a person."⁵⁴

The Carmelites quickly became fans of the school and organized many of the festivities, particularly graduation receptions and special liturgies. But they also became real sisters to Jack Leary, picking up guests at the airport, editing and printing many of the school's publications, sending him homemade baked goods, making his birthdays a special occasion. And he brought to their lives the intellectual challenges they clearly appreciated, along with spiritual direction. Sister Patricia Kelly, O.C.D., who has served as the monastery's Superior, commented on Father Leary's own spirituality:

What impressed me very much is the genuineness of his piety. To me, piety is a filial virtue, the virtue of the son to a father. There is a great deal of simplicity about it.

An essay of his published by the *Gazette-Journal* summed up a central educational theory of Leary's, in its title: "To Learn, You Must Stand Still." The analogy of dancing is used to characterize the self-control that centers the "movement" of life:

While arms and legs and head may flail. . .
one tiny part of oneself, a core self has
to attend. If he doesn't he never will
feel the swell of autonomy, of some deep
selfhood, which approves of mildly or
scarcely of the music and all that goes on.⁵⁵

It is the stretching and growth of this sense of self that Leary considers to be the end product of humanities education.

This respect for self-directed individuality quite naturally affected his administrative style; perhaps it is the source of both his strengths and weaknesses as an administrator. While his own strong sense of himself makes him a decisive leader, he also carries a prejudice about the inner strengths of others around him: he tends to believe they are like him. We asked Dan Nodes, a good friend of Leary's and a full time member of the Humanities faculty, in history and religion, to try to describe the former President's administrative mode:

He deals in a somewhat loose or casual way,
or at least apparently so, with his colleagues.

He goes about a job in a way that is not so structured as others would do it. He is not a man that pays attention to every little aspect of a particular position. . . . He establishes general guidelines and allows those working with him and under him to achieve the goals in the way they best can do it. So he respects individual differences in people, and doesn't really force people to accept a certain operating procedure.

Jack has a way of dealing personally with people, even if it's the strictest business relationship. He does not use what some people would call standard business procedure. Some people see this (way of dealing with people) as a plus and others as a deficiency.⁵⁶

Whatever judgments observers might make about his presidency, Jack Leary was liked by almost everyone, and immensely liked by his students. When he was asked to step down by a Board beleaguered by financial pressures, shock and dismay was widely expressed in the college community. Letters to the trustees reveal this, as well as personal letters to Leary. One factor looms large in the summary dismissal of the popular president: he was not able to raise that gigantic figure needed to cancel the school's debt and set up the endowment to guarantee the Law School's accreditation.

CHAPTER NINE

DENOUEMENT; THE LAST YEAR AT OLD COLLEGE

A significant battle had been won—that of securing a waiver from the Supreme Court of the state of Nevada for the first law graduates to take the bar examination. But now the clock was running and the school had three years to win provisional accreditation. The waiver would only extend until 1988.

A news article published in January, 1985 quoted Leary's estimate of the current debt at about \$800,000.¹ By this time there were some indications that Leary was tiring of the responsibility of shouldering the huge fund-raising task.

Leary's last year at Old College is, for the historian, somewhat shrouded in mystery. The people interviewed either don't have the whole story or don't wish to reveal it. They are motivated by a desire to protect the fledgling school and to preserve the dignity of the retired president whom everyone considers to be a great man. Here, then, is an outline of what happened with some guesses about why it happened.

A lot was going on at the College in the fall of 1984. A visit from the Northwest Association of Schools and Colleges necessitated building a convincing report as to why the Humanities School should be reaffirmed in its candidacy status and be given the nod to prepare a self-study toward full accreditation. The March issue of the *Old College Times* reveals that this was successfully achieved and that preparation would begin for an evaluation committee visit in 1986. The Board of Trustees was assuming a greater responsibility for solving the financial problems of the College. In the summer and fall of 1984 the Board formed several new committees: a development committee headed by John Flanigan; public relations, chaired by Maurice Hickey and Katherine Collins; the law library committee, Connie Clark; finance, Sidney Stern; academics, Marvin Picollo; and external education led by Bill Raggio. A new executive committee was organized to help facilitate decision making: Warren Nelson, Robert List, Sidney Stern, Father Leary, Katherine Collins, Paul Havas, John Flanigan, Bill Raggio and Maurice Hickey made up the membership. John Flanigan assumed the role of counselor to the President. Flanigan was a retired Reno businessman and a former vice president of Anheuser-Busch, Inc. In December, shortly after Father Leary's brief hospitalization, he was named to assist Leary in the administration of the two schools. Leary requested that the board allow him to hire an administrative dean to aid him in the day to day contacts with the public, and the Board agreed. The law school was busy preparing for the critical hearing with the Supreme Court over the issue of the graduates being allowed to take the bar exam.² The annual development drive goal was set at \$350,000. In November the construction had begun on the remodeling of the huge press room area into a modern law school facility. The consulting firm of Charles H. Benz was hired to help plan a statewide drive to be launched in the fall of 1985, to raise the millions of dollars needed to assure ABA accreditation.

On November 2 Jack Leary suffered a temporary blockage of one of the cranial arteries. He landed in the hospital for several days, and according to Father Leary, the doctors determined that a natural "by-pass" had formed, making surgery unnecessary. A few days later Leary was back at work. Warren Nelson was notified of the situation and some of the members of the board apparently believed that a mild stroke had occurred, of some significance. There were reports that a temporary memory loss was observed by those working closely with President Leary in the weeks following his hospital stay.

The Supreme Court hearing was held on December 18, with the outcome uncertain. Leary continued his fund raising activities; but at least one report indicated that he may have been losing patience with some of the school's prospective donors. Leary had allegedly called an executive officer of the Sierra Pacific Bank "stingy" during a personal

solicitation visit. Angry, the man had contacted his friend, Warren Nelson, to complain about Leary's fund-raising tactics. In February the brief but widely noticed battle to dismiss Dean Morris Wolff left some debris in the public relations arena. Then early in the new year Steve Polich took Father Leary on a month long trip around the world, hoping to give his old friend a break from a pressure-cooker situation. Steve had promised this trip in November, when he visited Leary in the hospital:

I looked at him and I felt badly, and I thought of our long time friendship and how deep it had been—how important he was to me. That was one thing we had always wanted to do, finish seeing the rest of the world. So I told him when he got well, we'd do that. We should have been raising money.³

From February 27 to the end of March, Leary and Polich visited New York, London, Ireland, India, Nepal, (flew over the Himalayas to see the mountains Leary's old student and friend, Jim Wickwire, had climbed), Tibet, Tokyo and finally Honolulu. It was a personally restorative trip and one of the sideline achievements of the hours spent in the air between destinations was the hammering out of a new program, one that Leary had been contemplating for a long time: the Masters of Leadership program.

The truism that it is necessary to rise above a situation in order to see where it is leading, is particularly apt. What Leary saw was a vision of a "laboratory"—another educational experiment—which would be conducive to the the development of the reflective, just man, and more importantly, the development of his ability to act. As Jack Leary circled the globe he saw a world held hostage to a long bloody history of unsuccessful political strategies. He also saw a new breed of human being who could redirect the awful course of history; the committed, moral, imaginative leaders that were sorely needed. He came home rested and filled with his new vision.

But, from a political standpoint, it proved not to have been a good time to be away from the store. Leary came home to a crisis that had gone beyond his rather considerable powers to reverse. Apparently convinced that Leary was tired, in danger of losing his health, no longer able to charm money out of "fenceposts," the Board of Trustees, on April 8, 1985 voted unanimously to accept Leary's resignation.

Steve Polich says that he knew this decision had been formulated early in March, when he called Reno from Ireland on the first leg of the trip. He decided not to tell Jack; "I just carried it inside. It was hard."⁴ What Leary was hoping for, according to Steve, was a full partnership to materialize between himself and Warren Nelson, in which Nelson would assume the financial load and Jack could be the administrator. But, as Steve sees it, that is not what Nelson wanted. He wanted Leary to bring other people into the school to help support it. The day after the fateful trustee meeting a Reno newspaper carried the story of Leary's resignation; when asked to give the reason for stepping down, Leary tersely replied, "I guess the big reason is that between now and Christmas some lucky soul gets to raise four million dollars and I would prefer not to be that person."⁵

The Carmelite sisters, when it became clear that the Board was not going to change its mind about dismissing the President, went up to the school and dismantled the chapel, since there would no longer be a priest around to say Mass. This dismayed the trustees. Steve comments: "I don't know how much symbolism was intended. It would be devastating—like having somebody put a hex on you!"⁶

When the board offered, after a unanimous vote, to have Leary stay on as Chancellor and continue teaching, he was at first reluctant to commit himself. Stunned, he decided to see what other possibilities he might have. He interviewed for the Chancellorship of the

University of Alaska. But when they hired another candidate, Leary at last decided he would take the Old College position that had been offered. But it wasn't being offered any longer. The new president, Allan DeGiulio, former provost at Fairleigh Dickinson University, New Jersey, arrived in August and called Father Leary in to see him. He expressed the doubt that the arrangement would be workable and said he wished to hire his own people.⁷ He offered Leary a year's sabbatical, supported by the college payroll. (Nelson commented that the money largely came out of his pocket.) Leary decided, after storming around for a few days, as he put it—"I never stay angry for more than three days"—that he would go to New York and take some classes in playwriting and American politics.

Steve Polich feels strongly that it was very unfortunate that Father Leary was not able to stay in Reno. He believes that his presence would have saved the Humanities vision and the school itself. (Because of an inability to raise the necessary money and achieve ABA accreditation, Old College closed its doors in 1987. The University of Nevada at Reno may take over the Law School facility, according to local observers.) Leary left a loyal community of friends, a city he was comfortable in and a school which had been "one of his finest efforts." It would have been an excellent location for the Masters of Leadership College. "But being number two isn't what he's used to. He didn't want that kind of comfort. He didn't want to take what he thought was a retirement type of position."

Steve comments about the unpopular decision of the trustees:

I don't have hard feelings against Warren.
I respect him a lot. I think he has a perfect
right to tell somebody to get his hand out of
his pocket. When he's done giving, he can stop.

Yet Steve felt keenly regretful that Leary's work at Old College ended and that he had to uproot himself again. At the same time he admires his mentor's restlessness, his discontentedness. He calls Jack the "John McEnroe" of philosophy.

He never loses that edge of desire. He is
always out there, the doer. There isn't a
spectator in him. He asked me to sit on his
new Board (of Trustees of the Masters of
Leadership College) and I turned him down.
I don't want to sit on a board. I told him
he wouldn't sit on his board either!

If he's had any impact on me, it had better
show up in my action life.⁸

A New School Opens

Leadership is an infectious passion to make things
a little better in my corner of the world. A set
of principles so knitted together that, if made
operative, mankind would grow in stature and
durability. A quickened and concerted effort to
get people to see more deeply their real potential
for change. Leadership is a frame of mind, an outlook
tempered by time and experience to set a few goals in

life and stand by them. An unflinching serenity with one's own self.⁹

On July 20, 1986 on Chapala Street in Santa Barbara, California a new college opened its doors, called Masters of Leadership College. Its first faculty members were: Wallace Drew, Vice President of Smith-Barney; Fank Kelly, former speech writer for President Truman and Vice President of Nuclear Age Peace Foundation; Kenneth McGuire, a doctor of anthropology and a Danforth scholar; David Zeigler, doctor of laws and political science; Frances Campbell, S.F.C.C., a nun with a doctorate in American religious history; Hubert Marek Domalga from Krakow, Poland and Stanislaus Pulle.

The Carmelite sisters of Reno produced the first catalog and posters on their monastery press. Once again, Father Leary was in business.

After a year in New York City living in the Jesuit parish of St. Joseph's Yorkville, where he assisted part time (hearing confessions, visiting the sick, saying daily Mass), Leary had a chance to think about and formulate his new curriculum. The classes he took at Columbia, Fordham and New School, in philosophy, motivation, the American Presidency, European intellectual history, Backstage Broadway and a course in Irish play-writes) kept him busy and his imagination life in high gear. But he was lonely, the winter was too severe for his comfort and he soon became anxious to return to the West Coast.

Leary approached several colleges with his Leadership program, including Notre Dame, Gonzaga, and Seattle University, among others. No one offered to sponsor it. Once more he decided to launch his project on his own, with the help of a new board of trustees.¹⁰

Leary commented recently that the Leadership College "brings into sharper focus all the things I've tried to do. . . it is a natural evolution from all that I have done." It is designed to empower people from all walks of life and every profession to "take hold of the reins"—teachers, social workers, religious, labor leaders, church leaders, politicians, business people.

But by the end of September, very few students had enrolled, only four or five, actually, and it was clear that some action needed to be taken to get the program off the ground. Jack Leary went to see his friend and fellow Jesuit, Father Jim Loughran, President of Loyola-Marymount. Loughran read the catalog and expressed great interest in the program. He entertained the possibility of Loyola sponsoring it if the school's administration were to agree.

On October 8, 1986, the school in Santa Barbara closed. There were too few students and according to Leary, a "dim perception of where any substantial money or subsidy is coming from."¹¹ Leary shut down his operation with an expression of hope in the prospect of finding a home on another campus where the program would have assets, accreditation and a well-established student population.

On October 28, two days before his 67th birthday, Jack Leary was in the operating room of Cottage Hospital in Santa Barbara having six-way heart by-pass surgery. After three months of recuperation in Seattle in the Jesuit Community of Seattle University, Leary moved on to a new post, "coming home" at last to his Oregon Province, as Director of the Jesuit Seminary and Mission Bureau. A fund-raising assignment!

Jack Leary talks about his personal encounter with the reality of death in his Christmas 1987 letter, and of being "profoundly chastened by the experience."

If you are about, perhaps, to lose your life,
suddenly it seems sweet—and as if it should
always go on.

I suppose what I notice most about myself is
not only how my poor body was cut up but also

how my soul and spirit seemed immensely savaged,
divided and torn. Life will never be the same,
having once looked deeply at my own death. I
share all of this with you. It awaits you down
the road.

I'd like to close our story with a story. An aspect of Father Leary's personality and character, perhaps the essence of the fully developed Jesuit person, was revealed in the way he answered our question: "What were the happiest days of your life?" He mused back over the years of teaching and administration, recognizing the enjoyment he found in each place—at Gonzaga, New College, the years in New York, Reno—and then he started to relate an incident that had occurred during his year's sabbatical in New York. On Fridays he would make the rounds of the local hospital and spend all afternoon visiting the sick, the elderly, the dying.

And the people with AIDS. They were young.
They had three or four days left. I went into
a room one day of a fellow named David, listed
on the chart as 29. The sign on the door said
"Infectious Disease." There were three girls in
there, either his sisters or his sweeties. One was
lying on the bed beside him, so I went over, a little
tentatively, because I thought they were talking about
private things, and said that I was Father Leary. I
had my collar and my sweater on. He said, 'Father
Leary, I'd like you to give me the last rites of the
Church.'

I said, 'Are you that ill?'

He said, 'Yes, Father, I am quite ill.'

So I put on the rubber gloves and anointed his ears,
his eyes (his lids were very granulated), and his legs.
He pulled away the covers and his legs were all swollen
with great sores on them, and I anointed him very
carefully and felt badly, seeing all that suffering.
He made his confession and received the Eucharist.

His father came in as I was finishing, a youngish
Italian man from Long Island, a very nice man, and
asked if he could talk to me for a little while. We
went into a reception room and he said, 'What you did
for David—he told me just after you left the room that
he wanted to be buried in St. Patrick's Church on Long
Island. He wants me to have a party for all of his
friends. He wants to be cremated, and then, after the
funeral he asked me to take the urn and ashes out and
spread them over the creek where he and I used to fish
when he was a little boy. . . .'

It reminded me of those days when I was out huckleberrying, fishing. The burdens of the world aren't upon your shoulders. The innocence of youth, going to a show, getting a banana split. I didn't do much to deserve my boyhood happiness, but I had very happy days. I often, when I get down on my knees at night, thank God that He's been so good to me. I've had sufferings, disappointments. I couldn't say which phases of my life were the most satisfying. They were all good, each in its own way.¹²

Notes to Chapter One

¹Interview with John P. Leary, S.J., Seattle, Washington, May 21, 1986.

²*Ibid.*

³*Ibid.*

⁴Interview with Sheila Klampe, Portland, Oregon, July 12, 1986.

⁵Interview with J.P.L., S.J., Seattle, May 21, 1986.

⁶*Ibid.*, May 26, 1986.

⁷*Ibid.* Aunt Annie married Tom Candon and they had six children. When Father Leary met her for the first time on his trip to Rome in 1953, she reminded him of a "loving mother superior" running out to greet him.

⁸Interview with J.P.L., S.J., Seattle, May 21, 1986.

⁹*Ibid.*, May 26, 1986.

¹⁰Curiously, although Paddy and his brother Dan had decided to change their names from O'Leary to Leary when they worked in Butte at the turn of the century, because of the great confusion caused by so many miners named O'Leary, the name on the marriage license reads Patrick O'Leary. When he took the oath of citizenship in Silverbow County, Montana, on October 18, 1902, renouncing "all allegiance and fidelity to Edward VII, King of Great Britain and Ireland and Emperor of India," he signed his name Patrick Leary.

¹¹Peter and Maggie had a son, John, who took over the homestead until his recent death; another son, Tommy of County Down, Newry; and two daughters, Kathleen, the mother of 11 children who died in 1985, and Margaret of Coventry, England, who had four children.

¹²Interview with J.P.L., S.J., Seattle, May 21, 1986. See Chapter Two.

¹³Thomas F. Corcoran, "Labor Unions in the Coeur d'Alene Mining District, 1887-1900," *The Pacific Northwesterner*, Spring, 1982.

¹⁴Interview with J.P.L., S.J., Seattle, May 21, 1986. Tom Corcoran, Paul's oldest son, wrote in the monograph cited above: "In the aftermath of the 1899 war (between the unions and mine owners), when martial law was kept in force for eighteen months, the union was destroyed, and no serious attempt was made to revive it until World War I brought about a shortage of labor in the district." (p. 19)

¹⁵Thomas Corcoran, "Labor Unions in the Coeur d'Alene Mining District, p. 30.

¹⁶Interview with J.P.L., S.J., Seattle, May 21, 1986. Paul Corcoran died at the age of 66.

¹⁷Johanna, Jack's grandmother, lived to the age of 99, smoking a pipe all the while, and died just four months after her son Paddy's death in 1935.

¹⁸Father Leary isn't certain whether his Uncle Jack died in Virginia City or Carson City.

The family has never been able to find out the details of his untimely death.

¹⁹Anne and Mary Monahan, Julia's daughters, have become, over the years, two of Father Leary's most loyal fans and closest friends. When Jack started New College of California, Mary, an executive secretary for the Teamsters union in San Francisco and a strikingly attractive red-haired woman, served on the Board of Regents and organized several fund raising dinners for New College. When Leary moved to Reno to launch Old College, Mary and Anne relinquished their ties in the City on the Bay and bought a home in Reno to be closer to their cousin.

²⁰Interview with J.P.L., S.J., Spokane, May 26, 1985. The fire, on July 13, 1923, destroyed the town and the Hecla Mine. During the fire, many miners had to climb out, a distance of about 3,000 feet at a vertical raise of 1,000 feet. A story told by Bill Dunphy (printed in the *North Idaho Press* on June 28, 1977) describes the experience of a 300 pound miner named George Rufstak: "Two men with axes, saws and crowbars had to climb with him and enlarge most manways. George gave up mining; he rented a shack in Mace and sold home brew beer like a gentleman merchant."

²¹Bill Dunphy, "Big Strike Faith Was Boundless," *North Idaho Press*, (Wallace, Idaho), June 25, 1977.

²²Dunphy, "Mine Claims Begin History of Burke," *North Idaho Press*, June 24, 1977.

²³"Burke Native Recalls Early Life in Town," *North Idaho Press*, June 23, 1977.

²⁴Interview with J.P.L., S.J., Spokane, May 26, 1985.

²⁵*Ibid.*

²⁶Dunphy, "Big Strike Faith Was Boundless," *op.cit.*

²⁷Interview with J.P.L., S.J., Seattle, May 21, 1986.

²⁸Interview with Sheila Klampe, Portland, July 12, 1986.

²⁹Dunphy, "Frisco, Star, Big Ore Producers," *North Idaho Press*, June 28, 1977.

³⁰Interview with Sheila Klampe, Portland, July 12, 1986.

³¹He has kept in touch with Sister Eileen Mary throughout the years, and gave a speech in her honor in Missoula on the 50th anniversary of her religious life; she even accompanied him on a group tour of Oberammergau in 1982.

³²Interview with Sheila Klampe, Portland, July 12, 1986.

³³Interview with J.P.L., S.J., Seattle, May 21, 1986.

³⁴*Ibid.*

³⁵*Ibid.*, Spokane, May 26, 1985.

³⁶*Ibid.*, Seattle, May 21, 1986.

³⁷*Ibid.*, Spokane, May 26, 1985.

³⁸Interview with Sheila Klampe, Portland, July 12, 1986.

³⁹Interview with J.P.L., S.J., Seattle, May 21, 1986.

⁴⁰Father Francis Dillon was President of Gonzaga College in 1904, and in 1934 was Vice-Rector and Acting President of Gonzaga.

⁴¹*Spokesman-Review*, Feb. 13, 1938.

⁴²"School Days in Retrospect," May 29, 1938.

⁴³Interview with J.P.L., S.J., Spokane, May 26, 1985.

⁴⁴*Ibid.*

⁴⁵Sheila attended North Central High School in Spokane. After graduation her first job was as an aide to a chiropodist, Dr. Rose Faulkner. Sheila comments: "I worked for her for six months for seven dollars a week, washing people's feet. You might say I started at the bottom." This experience prompted her to write to her cousin, Paul Corcoran, to accept his offer to send her to business college. Sheila met her husband, Leslie Frank Klampe, from Salem, Oregon, "on a blind date that I had set up, with another sailor, for two of my friends. We were to meet at the Davenport Hotel, on the mezzanine; as the three sailors came through the door I said, 'I'm going to take the tall one.'" Les and Sheila were married in St. Aloysius Church, Spokane, on January 22, 1944.

⁴⁶Interview with J.P.L., S.J., Spokane, May 26, 1985.

Notes for Chapter Two

¹Interview with John P. Leary, S.J., Spokane, May 26, 1985.

²*Ibid.*

³Copies of these have been searched for in the Oregon Province Archives, but have not been found.

⁴Original in the Oregon Province Archives, (hereafter, OPA), located in the Crosby Library, Gonzaga University, Spokane, Washington; Leary Papers, Correspondence.

⁵Interview with J.P.L., S.J., Spokane, May 26, 1985.

⁶By 1948 there were 1800 students enrolled at Gonzaga University (women had been officially admitted that summer), and the high school had vacated the premises to make room.

⁷*The Gonzaga Bulletin* summarized the debating society record for 1947-1948: 57 won, 20 non-decision, 14 lost. Accompanying the article is a picture of debate team members, Tom Foley, Don Sheahan, Bob Zappone, Roy Veto, Joe Costello, Harry Wood, Frank Johnson and Al McKimmey. Foley, in a state-wide contest, had placed second in the Hearst Oratorical competition.

⁸Interview with J.P.L., S.J., Spokane, May 26, 1985.

⁹*Ibid.*

¹⁰The other authors were: Webster Patterson, Michael McHugh, Jules Prats, Leo Kaufmann, Thomas Flynn, John V. Murphy, Frank Costello, E.R. Zimmers, Edward Warren, Clinton Albertson, Neil McCluskey, Charles Wollesen and Wilfred Schoenberg. Father Schoenberg has continued to pursue a career of historical writing; his *Paths to the Northwest*, an intriguing and carefully documented history of the Oregon Province Jesuits, was published in 1982 by Loyola Press (Chicago.) Besides authoring numerous other books and articles, he founded the Museum of Native American Culture in Spokane, Washington, and was the archivist for the OPA for over 20 years. Father Leary's seminary classmates were men of notable talent and promise. Father Ed Hagemann, spiritual counselor to the seminarians, also acted as advisor to this writing project.

¹¹Schoenberg, S.J., *Paths* (Chicago: Loyola University Press), p. 458. See also, pp. 459-460.

¹²Leary composed the Citation with the help of Father Edward Shipsey of Santa Clara, which read: "In this hour of peril for human freedom, when the minds of men are confused by the false prophets of secularism and legal positivism, it is of supreme importance to our nation and to the world that we emulate our founding fathers, and rededicate "our lives, our fortunes and sacred honor," to the inspired principles of American Democracy. Because he has with courage and foresight repeatedly proclaimed in public discourse these basic truths; that the law of nations is derived from the law of God; that the moral law is the only basis of sound government; that a State without morals will inevitably terminate in a power state; that the Brotherhood of man has no inalienable rights save in the Fatherhood of God—now, therefore, we, the President and Faculty of Gonzaga University, inspired by love of country

Truman, President of the United States of America, this Citation of Merit. Given at Spokane, Washington on the eleventh day of May, in the year of Our Lord, one thousand nine hundred and fifty."

¹³In addition to the writers Leary, Flynn, Kaufmann, McHugh, Schoenberg, Wollesen, Patterson and Costello (contributors to the first book, who also contributed to the second), were the following: Louis Haven, Theodore Mackin, R.I. Burns, Leonard Kohlman, Charles Miller, John Maddox, Timothy Fallon, and James Reuter, who wrote stories for *I Lift My Lamp* (Maryland: Newman Press, 1955.)

¹⁴Daniel Lyons, S.J. and James Plamondon, S.J., of the same class, were ordained elsewhere.

¹⁵Interview with J.P.L., S.J., Spokane, May 26, 1985.

¹⁶Patrick Leslie Klampe, born April 7, 1945 on Mare Island, California; Lorna Anne Klampe, born in Salem, Oregon on September 23, 1947; Christine Marie born April 14, 1949, in Salem (Father Leary's nephew and nieces.)

¹⁷Interview with J.P.L., S.J., Spokane, May 26, 1985.

¹⁸*Ibid.*

¹⁹*Ibid.*

²⁰*Ibid.*

²¹Excerpts from a letter to the Klampes dated January 1, 1954.

²²Letter to Sheila Klampe, dated June 21, 1954.

²³John P. Leary, S.J., "The Morality of Inheritance Taxes. . ." (Rome, 1956), p. 22. (An excerpt; only the introduction and Part I, "The Right of Inheritance," was published.)

²⁴In the social ethics seminar for third year Honors Course students at Gonzaga (a course Leary pioneered), he required that each student examine the complete works of a modern philosopher—Kant, Hegel, Nietzsche, Sartre, others—and present a classroom dissertation and critique.

²⁵John P. Leary, S.J., "The Wonder of Lourdes," *The Oregon Jesuit*, May, 1954, p. 9.

²⁶Jack refers to himself at this time as "Mr. Naivete." Interview, Spokane, May 26, 1985.

²⁷*Ibid.*

Notes to Chapter Three

¹Interview with J.P.L., S.J., Spokane, May 26, 1985.

²*Introduction to Education*, p. 144.

³Interview with Father Richard Twohy, S.J., Spokane, July 24, 1986.

⁴*Vital Speeches*, 1 June, 1958.

⁵*Gonzaga University Honors Program* (brochure), 1958.

⁶Interview with J.P.L., S.J., Spokane, May 26, 1985.

⁷Jim Wickwire first attempted to scale K2 (the second highest mountain in the world, in the Himalayas) in 1975, and in 1978 he reached its summit, and afterward made a life-threatening solo bivouac on an ice ledge without shelter, the night of his descent from the peak. He subsequently climbed to within about 2,000 feet of the top of Mt. Everest, in the 1984 American Expedition that was successful in placing Phil Ershler on top. He had attempted that climb from the North Face in 1982 but was turned back when team member, Marty Hoey, fell to her death from a ledge just a few feet away from Wickwire. (Her safety harness came unfastened.) A veteran of 13 expeditions to Alaska, South America and the Himalayas, he narrowly escaped death in a fall into a crevasse on Mt. McKinley which claimed the life of Chris Kerrebrock in 1981.

⁸*Personal Papers*, Correspondence, out-going. (copy)

⁹*Gonzaga University, Seventy-Five Years, 1887-1962*, p. 576. Schoenberg is somewhat more subdued in his assessment twenty years later, in his work, *Paths to the Northwest*.

¹⁰*Gonzaga University, Spokane, Washington Inaugurates the Twenty-First President*. A brochure found in the OPA.

¹¹"Mass, Inaugural Depict 75 Years," *Gonzaga Bulletin*, 3 November 1961, p. 8.

¹²Schoenberg, *Paths to the Northwest*, p. 480.

¹³The Administration building, Cataldo, the COG, Dillon Hall, DeSmet Hall, Madonna and Welch Hall.

¹⁴"Jubilee Building Dedication" (brochure), p. 1. *Personal Papers*, Publications.

¹⁵In the 1962 Dedication brochure the trustees listed are: Leary, Arthur McNeil, S.J., John Taylor, S.J., Francis Gubbins, S.J., and Joseph Conwell, S.J.

¹⁶Interview with Richard Twohy, S.J., (former President of Gonzaga University, 1969-1975), Spokane, July 24, 1986.

¹⁷Kelley's "Notes for Father Rector," February 11, 1965, OPA, Correspondence.

¹⁸Letter dated January 6, 1963 to Father Leary, OPA, Correspondence.

¹⁹*Cited in Paths to the Northwest*, p. 508.

²⁰Interview with J.P.L., S.J., Spokane, May 27, 1985.

²¹Leary's letter to Vicar General John L. Swain, S.J.

²²The benefactor was W. Price (Bill) Laughlin, Chairman of SAGA Food Service, Menlo Park, California.

²³On September 12, 1970, according to Schoenberg's *Paths*, Cardinal Bea House became the new home of the Scholastics formerly housed at the Mount. Mount St. Michael's was sold in 1977.

²⁴Leary's letter to Rome dated February 18, 1964, OPA, Box 364, file 2.

²⁵Schoenberg, *Gonzaga University, 75 Years*, pp. 584-585.

²⁶*Ibid.*, p. 507.

²⁷"Brief Recap on Gonzaga," (1965), OPA, Box 359, Science Bldg. file.

²⁸*Ibid.*

²⁹Letter to Leary, dated February 11, 1965, OPA, Box 364, file 2.

³⁰Interview with Stan Fairhurst, Vice President for Business Affairs, Gonzaga University, Spokane, July 24, 1985.

³¹Schoenberg, *Gonzaga University, 75 Years*, pp. 577-578.

³²Dated June 22, 1966, OPA, Box 359.

³³"Alliance House, Gonzaga University," (mimeographed document), OPA, Box 364.

³⁴Letter dated January 19, 1962, OPA, Box 364.

³⁵Interview with J.P.L., S.J., Seattle, May 21, 1986.

³⁶Interview, Spokane, May 27, 1985.

³⁷Interview with J.P.L., S.J., Seattle, May 22, 1986.

³⁸Interview with Stan Fairhurst, Spokane, July 24, 1985.

³⁹*Spokesman-Review*, 15 December 1961, p. 8.

⁴⁰Typed script, OPA, Box 364.

⁴¹Copy of typed speech, OPA, Box 364.

⁴²*Vital Speeches* started publishing Leary's talks in 1958 with "Not by Science Alone,"

previously cited. The magazine also printed "The Face of Krushchev," (Vol. 26), 15 November 1959; "Is Birth Control the State's Business?" (Vol. 26), 1 April 1960; "The State of the Nation and Morality" (Vol. 27), 1 April 1961; "The Anatomy of Honor" (Vol. 28), 14 July 1962; "A Catholic College Education, System, Style and Christianity," 1 August 1967; and "The Revolution in Religion; a Religious Breakthrough," (Vol. 35) 1 May 1969.

⁴³"A Catholic College Education," *Vital Speeches*, 1 August 1967, pp. 636-638.

⁴⁴Interview with J.P.L., S.J., Spokane, May 27, 1985.

⁴⁵Interview with J.P.L., S.J., Seattle, May 22, 1986.

⁴⁶Interview with J.P.L., S.J., Seattle, May 21, 1986.

⁴⁷Lemieux was president of Seattle University from 1948-1965.

⁴⁸Interview with J.P.L., S.J., Spokane, May 27, 1985.

⁴⁹OPA, Correspondence.

⁵⁰Leary letter to Father Van Christoph, dated October 26, 1966 from hospital in Orvieto, near Rome, OPA, correspondence.

Notes to Chapter Four and Epilogue

¹Interview with J.P.L., S.J., Seattle, May 21, 1986.

²OPA, Correspondence.

³"Preliminary Report of the Board of Regents Committee," OPA.

⁴Interview with Father Louis St. Marie, S.J., Spokane, July 23, 1985.

⁵January 19, 1969.

⁶Interview with Father Richard Twohy, S.J., former president of Gonzaga University (1969-1974), Spokane, July 24, 1986.

⁷OPA, Correspondence.

⁸*Ibid.*

⁹*Paths to the Northwest*, p. 529.

¹⁰According to Father Schoenberg, *Paths*, p. 530.

¹¹"Gonzaga in Crisis," (front page story in) *The Bulletin*, February 7, 1969, by Bruce Countryman.

¹²Interview with Father Twohy, S.J., Spokane, July 24, 1986.

¹³"Cresap Report," prepared by management consultants Cresap, McCormick and Paget, for the president and trustees of Gonzaga University, December, 1967.

¹⁴Interview with Stan Fairhurst, Spokane, July 24, 1985.

¹⁵John P. Leary, S.J., "Looking," a commencement address delivered at Jesuit High School, Sacramento, on June 12, 1973. (unpublished)

¹⁶Mary Meighan Sagerson (G.U.'65) comments in a letter to *The Bulletin*, February 7, 1969: "Gonzaga is probably the only school in the nation—perhaps in the world!—where students are demonstrating in favor of the administration." (p. 5)

¹⁷Interview with J.P.L., S.J., Seattle, May 21, 1986.

¹⁸OPA, Correspondence, dated April 9, 1968.

¹⁹Leary letter to a student, Miss Messina, dated May 6, 1968; OPA, Box 364.

²⁰*Paths*, p. 529.

²¹"To the Community" from the Rector, undated, (probably the end of November, 1968); OPA, Box 364.

²²Dated January 3, 1969; OPA, Box 364.

²³Undated letter, *OPA*, *ibid.*

²⁴"McNair Interview," *The Bulletin*, February 7, 1967, p. 5.

²⁵"Letter from the President," *ibid.*

²⁶"Gonzaga in Crisis" (cited above).

²⁷A statement issued in the January 26, 1967, issue.

²⁸*OPA*, Box 364.

²⁹*The Spokesman-Review*, January 17, 1969.

³⁰Interview with Father Twohy, S.J., Spokane, July 24, 1986.

³¹John P. Leary, S.J., "A Ten Year Term for the Bishop," *Catholic World*, (January, 1971), p. 196.

³²Interview in Spokane, May 26, 1985.

Notes to Epilogue to Chapter Four

³³John P. Leary, S.J. Excerpt from an address to the Utah Conference of Higher Education (c. Spring, 1970). *Personal Papers*, Speeches.

³⁴Interview with J.P.L., S.J., Seattle, May 21, 1986.

³⁵*Ibid.*, May 27, 1986.

³⁶*Ibid.*, May 21, 1986.

³⁷*Ibid.*, May 27, 1986.

³⁸*Ibid.*, May 26, 1985.

Notes to Chapter Five

¹John P. Leary *Personal Papers*, letter to Monda Van Hollebeke from New York, January 20, 1979.

²Interview with John P. Leary, S.J., Seattle, May 27, 1986.

³Gonzaga University Press (n.d., c. 1968); p. 7. OPA, Gonzaga University, Spokane, Washington.

⁴*Ibid.*, p. 10.

⁵Gonzaga University Press, 1961, p. 18.

⁶According to Greg Andrews in an article published in *The Santa Clara*, May 2, 1972.

⁷"Autobiography of New College," in *John P. Leary Personal Papers*, (unpublished mss.), p. 5.

⁸*Ibid.*, (Chapter 16), "A College from Nowhere," p. 2.

⁹No publishing date, OPA, Spokane.

¹⁰Schoenberg, *Paths to the Northwest* (Chicago, 1982) p. 530.

¹¹*Contemplation in Action, A Study in Ignatian Prayer*, (Spokane, Gonzaga University Press, 1957) p. 1.

¹²*Ibid.*

¹³*Ibid.*, p. 106.

¹⁴Interview at New College, San Francisco, November 13, 1985.

¹⁵Interview at New College, San Francisco, November 13, 1985.

¹⁶Interview in Seattle, October 30, 1985.

¹⁷*Personal Papers*, Correspondence, Arrupe to Leary, 1972.

¹⁸*Personal Papers*, "Autobiography of New College," p. 7.

¹⁹*Personal Papers*, Correspondence, Christmas Letters.

²⁰Pat Angle, "Sausalito's New College of California Offers Its Students Real Challenge," *Independent Journal* (July 28, 1973), p. M4.

²¹Chapter V, p. 1.

²²According to Andy Polich, the school was unable to work out a plan to take advantage of Hanna's offer.

²³"Autobiography of New College," Chapter V.

²⁴*Ibid.*, Chapter II, p. 5.

²⁵Interview with Steve Polich, Seattle, October 28, 1985.

²⁶Interview in Seattle, October 30, 1985.

²⁷June 30, 1976, p. 6.

²⁸*Personal Papers*, Correspondence, Outgoing, Jan. 15, 1980.

Notes to Chapter Six

¹*Personal Papers*, Biographical and Historical Materials, New College of California.

²*Personal Papers*, Proposals, "Helping Change Higher Education," (submitted to the Joint Commission on Higher Education, Sacramento, California, 1972.)

³Interview with Steve Polich, Seattle, October 28, 1985.

⁴Interview with Martin Epstein, San Francisco, November 13, 1985.

⁵*Marin Scope*, "New College Will Move to San Francisco Next Month," November 24, 1975.

⁶*Ibid.*

⁷"Autobiography of New College", Chapter 7, p. 2.

⁸*Ibid.*, p. 5.

⁹*Wall Street Journal*, February, 1975.

¹⁰*Time Magazine*, "The Law", October 11, 1976.

¹¹"Autobiography," Chapter 7, p. 4.

¹²Interview with Martin Hamilton, San Francisco, November 12, 1985.

¹³Interview with J.P.L., S.J., Seattle, May 21, 1986.

¹⁴"Autobiography," Chapter 6.

¹⁵*Personal Papers*, Articles and Writings, a clipping. (Publishing information not given.)

¹⁶"Autobiography," Chapter 2, p. 7.

¹⁷*Ibid.*, p. 5.

¹⁸Interview, Seattle, October 28, 1985.

¹⁹*Personal Papers*, Correspondence, Letter to Leary dated July 28, 1976.

²⁰Interview with Robert Rahl, San Francisco, November 12, 1985.

²¹The Committee was composed of the Chancellor (Carr), the Vice President (Moses), Dean of the Law School (Rosenthal), Dean of Humanities (Rahl), one student from each school and the Director of the UYA (Mack).

²²Interview with Rahl, San Francisco, November 12, 1985.

²³Interview with Hamilton, San Francisco, Nov. 12, 1985.

²⁴*Personal Papers*, Letter to Monda Van Hollebeke, March 15, 1978.

²⁵Interview with Millie Henry, San Francisco, November 13, 1985.

²⁶"Autobiography," Chapter 9, p. 17.

²⁷*Personal Papers*, Publications, New College.

²⁸"Autobiography," Chapter 9.

²⁹*Ibid.*, "A College From Nowhere," Chapter 16, p. 8.

³⁰Interview with Martin Epstein, San Francisco, November 13, 1985.

Notes to Chapter Seven

¹John P. Leary, S.J., *Don't Tell Me You're Not Confused* (San Francisco: New College Press, 1979), p. 7.

²p. 90.

³p. 99.

⁴p. 115.

⁵Letter to Monda Van Hollebeke, February 27, 1978.

⁶The brief abstract of the proposal (resubmitted on March 17, 1979) reads: "The establishment of a Foundation to assist ten colleges (changed later to four) a year to set up a satellite school where renewal in the Humanities can be explored and furthered. New College of California, founded for this purpose eight years ago, would serve as one prototype. Data from additional schools would be included on an on-going basis by the Stanford Research Corporation."

⁷Letter to Jim Wickwire from New York, September 15, 1978.

⁸Letter to the Van Hollebeks, September 3, 1978.

⁹*Personal Papers*, Letter from James F. Bemis, November 14, 1978.

¹⁰Letter to Jim Wickwire, Seattle, November 17, 1978.

¹¹Letter to Jim Wickwire dated December 14, 1978.

¹²*National Catholic Reporter*, December 1, 1978; cited in Leary's Christmas (1978) letter to friends and relatives.

¹³Letter to the Van Hollebeks, dated January 5, 1979.

¹⁴Letter to Father William Sullivan dated February 20, 1979.

¹⁵*Ibid.*

¹⁶Letter to Jim Wickwire, dated March 15, 1979.

¹⁷*Ibid.* Letters to Father Perri, dated March 28 and April 21, 1980. The first has a handwritten notation on it: "Custer's Last Stand."

¹⁸Letter to the Van Hollebeks dated March 12, 1980.

¹⁹*Personal Papers*, General Correspondence re: Old College, 1979-1980.

²⁰Letter to the Van Hollebeks dated July 16, 1980.

²¹Leary, "Learning Ability to Reason, Real Importance of Humanities Education," *Reno Gazette-Journal*, June 3, 1984.

Notes to Chapter Eight

¹"Getting Humanity Back into Education," (Reno, Nevada) *Tribune*, March 2, 1983, p.2. (Interview with J.P. Leary, S.J.)

²Susan Manuel, "Reno College's Search for Old Values," *Reno Evening Gazette*, July 7, 1980.

³Interview with Julius Rogina, Reno, November 14, 1985.

⁴Jay Goley, "College Founder Will Speak Tonight," *Great Falls Tribune*, October 1, 1982.

⁵"Getting Humanity Back into Education," p. 2.

⁶Interview with Steve Polich, Seattle, October 28, 1985.

⁷*Personal Papers*, Correspondence, out-going (n.d.) This letter was apparently sent to 600 supporters and friends, Leary's network that he calls on for help each time he launches a new venture.

⁸Clippings, Old College, Volume I. Note: The press clippings referred to in these notes have been collected by Dan O'Bryan of Reno, former Dean of Humanities at Old College, and are deposited in his care. Volume I includes clippings dated from June, 1980 to February, 1983. Volume II, March, 1983 to October, 1984. Volume III, November, 1984 to June, 1985.

⁹*Ibid.*

¹⁰"Old College Has Innovative Curriculum," *National Catholic Register*, January 25, 1981.

¹¹The first faculty were: John P. Leary, S.J., Audrey Aaron, Robert Senkewicz, Robert Harvey, Julius Rogina, Brooks Sanders, Gregory Evangelatos, James Estabrook, Arthur Bowman, Martha Carson, and Frank Fraenhoff.

¹²Interview with Andrew Polich, Seattle, May 5, 1986.

¹³Tim Anderson, "A Gaming Vet, the Club Cal-Neva Official Shares His Insights," *Gazette-Journal*, March 1, 1982.

¹⁴Interview with Andy Polich, Seattle, May 5, 1986.

¹⁵Interview with Warren Nelson, Reno, November 14, 1985.

¹⁶*Ibid.*

¹⁷By October, 1981, the following trustees were added to the Board: Margery Cavanaugh, Reno businesswoman; Paul Havas, President of Havasubaru, Reno; physician Dr. Warren Mills, Los Altos, California; Mike O'Callaghan, former Nevada governor and Vice President of the *Las Vegas Sun*; retired Washoe County School Superintendent, Marvin Picollo; and State Senator, William Raggio, Reno. In the fall of 1982, Ray Mahon, a businessman in the oil industry from Incline Village, Bob McDonald (Reno attorney) and Moya Lear, LearAvia President from Stead agreed to serve as trustees.

¹⁸This enabled students to be eligible for government guaranteed loans, VA benefits, work-study grants and also transfer of credits to other accredited institutions.

¹⁹Various clippings in the two years succeeding the first development drive report the 1982 goal as \$125,000 (\$160,000 was raised during that year); and in 1983-84, \$330,000 was raised in cash and pledges. \$100,000 was donated by Warren Nelson alone.

²⁰Nevada was one of three states to have never had a school of law; Alaska and Rhode Island are the other two.

²¹Rebecca Kuzins, "Private Reno College to Offer Law Courses," *Las Vegas Review-Journal*, February 25, 1981.

²²Proctor Hug, Judge of the Ninth Circuit Court of Appeals, resigned from the law council in July, 1981, after the first meeting. His letter of resignation stated that he thought opening the school in the fall of 1981 was "entirely premature." He wrote that "we should not promote the Old College Program as a 'law school' until we can see a reasonably clear avenue, either for ABA accreditation, or for a change in the Supreme Court rules which would permit graduates to take the Nevada Bar exam and become Nevada lawyers. (To John P. Leary, dated July 17, 1981; copies to members of the law council.) Leary responded with a heated and eloquent retort, a five page letter that was also circulated to the council:

But is nothing new to be begun without fool-proof guarantees? Shall no baby be brought into the world because we cannot guarantee its happiness? Should no one begin a business on a shoelace and invite investors to join because it might fail?

Our call to people to come and learn the law stems from a conviction that with good instructors and apt learners, access to books, a stable and experienced administration, we can make it happen.
(Letter from Leary dated July 21, 1981.)

²³This list was taken from an advertisement in the *Reno Evening Gazette*, October 19, 1981.

²⁴Cited in "Old College: Nevada's First Law School," *Inter Alia, Journal of the State Bar of Nevada*, April-May, 1982, F7-F12.

²⁵*Gazette-Journal*, July 26, 1981, p. F1.

²⁶Interview with Andy Polich, Seattle, May 5, 1986.

²⁷Interview with J.P. Leary, S.J., Seattle, May 22, 1986.

²⁸Reported in *California Province News* (a Jesuit Newsletter) February, 1982.

²⁹Pamela Galloway Fay, "Former Publishing Plant Becomes New Home of Reno's Old College," *Nevada State Journal*, July 14, 1982.

³⁰Interview with Andy Polich, Seattle, May 5, 1986.

- ³¹A one-eighth share of a 1.2 million dollar asset was worth roughly \$150,000; actual purchase price per share was about \$31,000.
- ³²Interview with Leary, Seattle, May 27, 1986.
- ³³Jim Sloan, "College Trustees See Way out of Debt Problems," *Reno Gazette-Journal*, February 1, 1984.
- ³⁴Jim Sloan, "Old College Boss Wants Law Dean Out," *Reno Gazette-Journal*, February 1, 1984.
- ³⁵Copies of correspondence from Patrick J. Forrester to Dean Wolff reveal an analysis of the problems and a plan for an endowment program. (May, 1984) *Personal Papers*, correspondence, re: Old College Law School.
- ³⁶*Inter Alia*, cited above, p. F12.
- ³⁷Nevada State Journal, May 9, 1981.
- ³⁸*Inter Alia*, p. F10.
- ³⁹Nevada State Supreme Court rule 51(3) states that only students who have graduated from an ABA accredited law school may take the bar exam.
- ⁴⁰Steve Papinchak and UPI, "Lawyers Oppose Bar Privileges for Old College Grads," *Gazette-Journal*, September 27, 1984.
- ⁴¹"Old College Head Says Lawyers Fear Competition," *Gazette-Journal*, September 28, 1984.
- ⁴²"Old College Grads Can Take Bar Exam," *Gazette-Journal*, January 3, 1985, C1.
- ⁴³*Ibid.*
- ⁴⁴Interview with Andy Polich, May 5, 1986, Seattle.
- ⁴⁵*Gazette-Journal*, August 21, 1984.
- ⁴⁶*New College Times*, April, 1983.
- ⁴⁷The chapel was dismantled by the Carmelite Sisters when President Leary left the school in 1985.
- ⁴⁸Letter to the Van Hollebekes, dated July 6, 1981.
- ⁴⁹*Personal Papers*, correspondence, out-going, 1981.
- ⁵⁰*Personal Papers*, Memorabilia. "Eulogy delivered by Father John P. Leary, S.J. at the Funeral Mass for James T. Corcoran," May 21, 1981.
- ⁵¹Interview with Dan O'Bryan, Reno, November 14, 1985.

⁵²"The Glass Door," *Good Hope News*, May, 1983.

⁵³John Riley letter to Leary from Santa Fe, New Mexico, undated.

⁵⁴Interview with Sister Jean, Carmel of Reno, November 14, 1985.

⁵⁵December 2, 1984.

⁵⁶Interview with Dan Nodes, Reno, November 14, 1985.

Notes to Chapter Nine

¹"Old College Law Students Happy with Bar Exam Ruling," *Gazette-Journal*, January 4, 1985.

²Coordinating that effort and preparing the brief in support of Old College's request for waiver of the rule, were law professors Jerry Wilkerson, Paul Teich, Jeff Evans, and Felix Stumpf, with the school's attorney Edward Hale.

³Interview with Steve Polich, Seattle, August 20, 1986.

⁴*Ibid.*

⁵Michael Phillis, "June Retirement Planned by Old College Chief," *Gazette-Journal*, April 9, 1985.

⁶Interview with Polich, cited above.

⁷Interview with J.P.L., S.J., Seattle, May 27, 1986.

⁸Interview with Steve Polich, Seattle, August 20, 1986.

⁹*Personal Papers*, Notes, Masters of Leadership College.

¹⁰Mike Dooney, Attorney, Seaside, Oregon; Wallace Drew, Santa Barbara; Father Virgil Cordano, Pastor, Santa Barbara; Frank Kelly, President of United Religious Conference, Santa Barbara; Sister Teresa Takken, Pacific Institute, Santa Maria; Andrew Polich, Tek-Electric Control, Inc., Portland; John Ambrecht, attorney, Santa Barbara; Tom Leary, President of Pacific Properties, San Francisco; Patrick Healy Peabody, consultant, San Jose; and John Vasconcellos, San Jose Assemblyman.

¹¹Leary's "Memo to Faculty," dated October 8, 1986.

¹²Interview with J.P.L., S.J., Seattle, May 22, 1986.

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